LITERARY SUPPLEMENT.

TO THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Reviews.

Hippolytus and his Age; or, the Beginnings and Prospects of Christianity, By CHRISTIAN CHARLES JOSIAS BUNSEN, D.D., D.C.L., D.Ph. Second Edition. Two vols. London: Longman and Co.

Analecta Ante-Nicæna. Collegit Recensuit Illustravit CHRISTIANUS CAROLUS JOSIAS BUNSEN, SS. Theologiæ Juris Civilis et Philos. Doctor. Three vols. London: Longman and Co

THE resurrection of Hippolytus is one of the most most interesting facts of our times. The discovery of his treatise "Against all Heresies," has not only made the most precious addition of many centuries to our direct knowledge of early Christianity, but has also quickened and extended the study of the history and remains of the primitive church, and has introduced to this attractive and profitable field of inquiry, many who had been accustomed to consider it as an exhausted region, with respect to which they might well be satisfied with some mere compend of the researches or summary of the reading of others. That the Chevalier Bunsen's "Hippolytus and his Age" has not reached a single class only—that of professed students of ecclesiastical history—is evident from the rapid sale of a large edition, and the appearance of the work, at so early a period, in a reconstructed and enlarged forms We shall not do our readers the injustice of supposing that any of them are ignorant of the fact. relative to the discovery of the MS. of Hippolytus, —or that they have failed to make acquaintance, if not from the volumes themselves, at least from the various reviews and numerous recent articles on Hippolytus, with the contents of that MS., and the general character of the learned and profound work in which Dr. Bunsen has undertaken the task of critical and historical interpreter. It will be sufficient to give a merely bibliographical notice of the volumes now before us; especially since the author, like a true German, has pursued his subject into all its branches, and even into other subjects but indirectly related to it, so that the mere description of his labours will demand fully as much space as it is appropriate for us to occupy.

The work of Dr. Bunsen as at first planned, had two distinct elements: the first a critical inquiry into the authorship of the "Refutation of all Heresies," and into the life and writings of Hippolytus,—this was contained in the Letters to Archdeacon Hare; the second, a problem, at once historical and philosophical, of an intricate nature, and involving great antiquarian and philological research and an intimate acquaintance with the deeps of ancient and modern thought—namely, to reproduce the character of one of the leading men of ancient Christianity, and the Christian life of his age, and, further, to make that character and life reflect their light upon the latter history of the Church in general and our own times in particular. Impressed, he tells us, with the necessity of obliging his readers to consider the subject on all sides, he determined not on any account to separate the different parts of the subject, although his work should wear a somewhat motley and clumsy appearance. But now, he considers it due to his readers, and more useful, to give more form and homogeneousness to the work; and he has spared no trouble to make it as complete as possible. The historical composition, the critical inquiries, and the collateral researches are now separated; and the Ante-Nicene documents are collected into a series of volumes by themselves.

In the two volumes now entitled "Hippolytus and his Age," we have, first, a picture of *The Seven Generations of the Apostolic Age and their Representatives*:—divided into, the age of Peter and Paul,—the Johannean age,—the age of Ignatius and Basilides,—the age of Valentinus and Marcion, the author of the Epistle to Diognetus, Polycarp of Smyrna and Justin Martyr,—the age of Pantænus and Clemens, of Irenæus, and of Victor and Tertullian,—the age of *Hippolytus*,—and the age of Origen. Here, then, for the first time, "the portrait of the Bishop of Portus is placed in its proper frame; he is here considered as one of those Christian teachers, governors, and thinkers who made Christianity what it became as a social system, and as one of thought and ethics." In the picture of the heroes and representatives of preceding generations, the author has drawn more in detail the portraits of those who have been most neglected, or, as he thinks, most misunderstood. Of the Epistles of Ignatius—"known previously to Cureton's discovery, in 1845, only in the impostor's garb"—he gives a complete translation. In a similar way that "patristic gem of unique originality," the Epistle to Diognetus, is translated entire. To this we may add, that there is a very full outline, and numerous translated passages, of the "Shepherd of Hermas"—"one of those books which, like the 'Divina Commedia' and the 'Pilgrim's Progress,' captivate the mind by the united power of thought and fiction, both drawn from the genuine depths of the human soul." The first Christian philosophers and critics, Basilides, Valentinus, and Marcion, are delineated at full length, as being less understood than greater men of other generations. In the serial picture of Hippolytus himself, we have but an outline, with reference for particulars to the elaborate *Letters to Archdeacon Hare*, which, together with the *Fragments referring to the Doctrine of Hippolytus* (contained in the second volume of the former edition), complete the first volume of this new edition. Of the *Letters* we need not speak—they are already well known; and are admitted to be most remarkable and valuable, for their profound learning, their fine and successful historical criticism, and their depth of perception and thought. It is in these that Hippolytus personally is revived and raised, and made a living man to this distant century; and that the historical learning and theological and philosophical acuteness of which the "Refutation" is the repository are made to instruct and enrich us. It is in these that the good bishop's noble "Confession of Faith," the grand peroration of his great work, and fragments of his other writings, are employed for the delineation of "the serene, platonic thinker, with his wide heart for the universality of God's love to mankind in Christ, and with his glowing love of liberty, and of the free agency of man, as being the specific organ of the Divine Spirit, and the only one congenial to the very nature of God"—the man whom a contemporary of Chrysostom called the "most sweet and most benevolent Hippolytus," and to whom Jerome gave the praise of being "most eloquent"—the man and Christian whose name in after ages was surrounded with "unbounded admiration" and an "almost apostolic nimbus." In the *Fragments* there is matter for criticism, if we had not foresworn it, but from several of their conclusions we emphatically dissent, as contrary to the evidence these volumes themselves assist us to obtain. Returning for a moment to the *Seven Generations, &c.*, before we leave this volume, we must warmly praise the conception and execution, as forming a distinct and vivid picture of early Christianity, such as is with difficulty daguerreotyped on the mind by the perusal of ordinary church history; while we, also, are bound to say, that, in particular instances, the colour of the picture is drawn from Dr. Bunsen's own mind, and the tenour of life and doctrine exhibited reflects his peculiar idiosyncracies.

The second volume contains the picture of the Age of Hippolytus, exhibited in "the Book of the ancient Church" and its interpretation. In the first place, there is a translation of the so-called Apostolical Constitutions or Canons,—made from a Text on which the whole force of the learning and research of Dr. Bunsen has been expended, and which now contains all that is genuine in those Ordinances, disencumbered of the rubbish, misunderstanding, and fraud, by which it had been defaced for centuries. This translation is in two parts—"The Church and House-Book of the early Christians," and the "Law-book of the Ante-Nicene Church"; and includes in appendixes, all the creeds, liturgical forms, psalms and hymns of the first three centuries. These materials are regarded by the author as presenting "a venerable picture of the primitive age in a recognisable and intelligible shape;" and he says, "they are essentially a childlike appendix to the New Testament." The deep interest belonging to such materials, moral as well as historical, cannot be denied; but that they are "substantially apostolical," and should be an authority, or at least a model, to the modern as well as the ancient church, we are by no means prepared to admit. Of the immense value of Dr. Bunsen's labours in the restoration, or we might say *rescue*, of the genuine text of these constitutions, we shall have presently to speak again. According to his own view of the worth of these early Christian documents, he proceeds to collect the features they contain into four distinct pictures—The Christian School and the Baptismal Vow,—the Constitution and Government of the Christian Church,—the Christian Sacrifice and the Liturgy and Order of Service,—and the Christian Life in the Congregational, Social, and Domestic Relations. These are very powerfully drawn, and furnish very delightful and suggestive studies of Christian antiquity. To the "Picture" under each of these heads succeeds "The Reflex," and "The Application":—the one "reflects in that picture the present time, connected with it through the history of fifteen centuries;" and the other "endeavours to deduce from it a practical application for the reform of our present state." To complete the view of the Age of Hippolytus, there is then added, *the Apology of Hippolytus*—the fiction (and not, perhaps, a very happy one,) in which Dr. Bunsen has sought to present the Christian knowledge and philosophy of the ancient Church, and to bring out the internal connexion between the Christian views and theological ideas of the early times, as contrasted with our own age and condition. An Appendix contains several *Essays on the Christian Sacrifice and Worship, and on the Constitution of the Ancient Church*, commencing with a "General View of the Consciousness and Life of the Ancient Church, respecting the Sacrifice and the Ecclesiastical Law and Government," to which we attach much importance, as, also, to that on "The Nature of the Christian Sacrifice." But the chief in moment are those on "The Origin, Character, and Importance of the Apostolic Constitutions." It will be seen from this account of the second volume of the present work, that it contains one whole volume, and considerable portions of others, of the first edition: but there is no mere reprint,—the work of revision and addition appears to have been carried throughout the whole, with conscientious desire to perfect the work. In looking back over its diversified contents, we may remark, that, while the real unity of the original work could not fail to be perceived by the sincere student, there is great gain to its literary character, and great advantage to the reader, in the more logical and proportionate arrangement it has now received; and we cannot express too warmly our sense of obligation to the author, for having perfected in these two independent volumes, all that belongs essentially to Hippolytus and his Age. The new matter, too, is not to be considered as merely additional to the old; it is of the very heart and core of the book; and has an interest and importance not inferior to any part of the valuable whole in which it appears.

Before passing to the supplementary volumes of *Analecta*, we shall put our readers in possession of the leading ideas by which this work is shaped and pervaded, by extracting the latter half of the "Retrospective and Prospective View" of Christian Divinity. We believe all our readers will thank us for this interesting passage, affording, as it does, an insight of the very essence and deepest significance of the Chevalier Bunsen's theological views.

"Christianity is the realization of all pre-shadowings in nature and history, and the consummation of all religious symbols, both Jewish and Gentile. This is true, especially as to sacrifice, which is the fundamental mystery of all religion, whether considered as worship or as life. The self-devoting life, and the holy and conscious death of Christ for mankind, in unity with the Father's will, is the first realization of the great sacrifice of mankind. In like manner, the Life of Christians, individually and socially, is the ever-continuing sacrifice of thanksgiving, that is to say, of self-devotion from gratitude to

God, the Creator, Redeemer, and Sanctifier, through Christ. All the intellectual mysteries of Christianity are the mysteries of the individual soul awakening to the consciousness of her eternal glory, and of humanity rising to that of its destiny. All its symbols and mysteries are not only capable of a rational and philosophical explanation, but they require it. The key, however, to their inward effective understanding is in the conscience; and, therefore, in the acknowledgment of moral self-responsibility, and in a holy life, according to the example of Christ.

"Christianity further teaches distinctly that this law of individual life is the law of the universe—the principle of the intellectual and moral Kosmos. The history of mankind is the development of a divine plan of progress from instinct to reason, from impulse to conscious principles, which is all summed up in the expression—transition from physical necessity to moral freedom, from unconscious nature to conscious spirit in nature. The kingdoms of the prince of this world are to become the kingdoms of God; brute force and blind necessity are to vanish in the liberty of the children of God; and the state as well as the family, mankind as well as the individual, are to be made comformable to this law of the universe, revealed in the Gospel, and realized, although imperfectly, in the history of the Christian world, and of society. The basis of Christianity is therefore indestructible, in spite of the frailty of some of its accidental supports, and the imperfection of its superstructure. So also the unity of the Church, which is the unity of the human race, is indestructible, in spite of aberrations, mistakes, and misdoings, and by means of them. This character of Christianity, grand from its simplicity as well as depth, is the pervading spirit of all the leading minds from St. Peter to Origen, and the connecting link between the seven generations of apostolical Christianity.

"A twofold despotism and the great social and political revolution in the European world successively interfered to prevent the organic development of this spirit. The theological system built up since is conventional, it is based upon misinterpretation and council formularies, which were a wall between the theologian and Scripture as well as reason. These formularies of the fourth, fifth, sixth, and seventh centuries, are the confession of a failure, and have made the most sublime part of our theology, conventional and hollow."

"As regards those Churches which insist upon hierarchical tradition, both as to dogma and authority, they acknowledge, and cannot help acknowledging, the paramount authority of the first links in the chain of that historical development which they call tradition. The undeniable facts of that age accordingly witness against them as much as they do in favour of free Christianity. The liberty which the early Christians enjoyed even in a sinking and decrepit age, has, by the restoration of the principle of civil liberty and religious toleration, become an inalienable possession for us and for the living Christians of future ages. Humanity may live upon truth in forms into which error has crept, but never upon demonstrable falsehoods and deceptions. Christianity sprung up and flourished under a despotic Government, but it cannot thrive under false professions. All theological formularies, posterior to the age of free Scriptural development, must therefore, even in the eyes of those who take their stand upon a tradition which is neither Scripture nor history, be considered as secondary and provisional, requiring new Scriptural investigation and philosophical discussion. We may understand these latter formularies as being apologetic measures against those who attacked, or seemed to the majority of the clergy to attack, the principles of the faith of the Apostolic age—a faith which certainly is based upon the two indestructible pillars of Christianity, Scripture and conscientious Reason. This liberty being conceded, those formularies may be tolerated. But they are as intolerable as a rule of faith, as they are irreconcileable with ancient Christianity. — That Apostolical Christianity, however, and therefore all future Christianity, is absolutely irreconcileable with an hierarchical despotism which arrogates to itself the right of interpreting as well as applying Scriptural tradition. Such a despotism weakens and gradually destroys, in individuals as well as nations, that which is the foundation of Christianity—moral responsibility and belief in truth. In professedly Christian states, Christianity is for the same reason irreconcileable with any system of government, whether despotic or republican, which, either by its principles or actions, impairs the basis of all religious belief, the faith in moral responsibility and in a Divine moral order of the world. Christianity is a consuming fire, not only to the individuals who profess it, but also to the nations and governments which make it their standard; more conspicuously so indeed to the latter, because their judgment takes place upon this earth."

Although the view of the "first seven generations" of Christianity, taken by Dr. Bunsen, does not in every respect command our assent,—and although our anticipations of the "Church of the Future" are far from coinciding with his own,—we believe every deep and sincere Christian thinker will find in the "Retrospect and Prospect" we have quoted from, as in the historical inquiry on which it rests, many points of intimate contact with the author, and such lights and guidances for the study of Christianity and the Church, as will be accepted with sympathy, and will lead men onwards, from diverse paths of approach, to a common centre and a vital union.

The "Analecta Ante-Nicæna" form what Dr. Bunsen calls "the philological substruction" of his work; and contain the remains of Ante-Nicene documents, "none of which have hitherto been given in a satisfactory and complete manner." These *Analecta* fall into three classes,—the literary remains, the constitutional documents, and the liturgical records. The first volume contains the *Literary Remains*; and is preceded by two Biblical Prolegomena:—the first, containing "Christological Extracts from the New Testament"—that is to say, those passages on the person of Christ, and his relation to God and to man, which are referred to by the Ante-Nicene Fathers, and which they quote somewhat differently from the Textus Receptus, and which are here reprinted according to Lachmann's text and authorities;—and the second, what Dr. Bunsen calls "the text of a genuine Apostolic epistle, now merged in a later production"—that is to say, the text of the first eleven verses of the second epistle of Peter (which composition, *as a whole*, is rejected by Dr. Bunsen, in common with other scholars, on grounds, however, not admitted generally to be sufficient), this portion being regarded as the letter mentioned by Peter in that epistle which we call his *first*, as having been sent through Sylvanus to the same congregation of Christians. Between these Prolegomena, is a section entitled "Dicta Christi ΑΓΡΑΦΑ," or unrecorded sayings of Christ, from various Fathers; which, however, we take to be no more than quotations of the sense instead of the words of Scripture.

The literary texts of this volume are the three genuine *Epistles of Ignatius* (of which an English version is given in the work already noticed); the fragments preserved in Hippolytus of *Basilides, Valentinus*, and *Marcion*; the *Epistle to Diognetus*; the fragment of *Hegesippus*, known as the "Fragmentum Muxatorianum," which contains the enumeration of the New Testament books considered canonical by the great churches, and which is here given in a restored and completed form, founded on an accurate transcript of the original MS. Then follows the most extended composition in the collection,—the *Hypotyposes of Clement of Alexandria*, of which Bunsen says, that "it is generally supposed to have perished with the exception of a few incoherent fragments; but he hopes to have shown that a great part of the first book, and a considerable part of the other seven, still exist, and that we are able to reconstruct the whole plan of this very profound, learned and sound manual of the Christian divinity of the Fathers, coeval with the youth of Hippolytus in the West." These Remains are completed by several *Fragments from Hippolytus*,—three from the newly-discovered treatise—the Proëm, the History of Callistus, and the Confession of Faith,—together with the peroration of the Address to the Hellenes, and the fragments of the "Little Labyrinth" preserved by Eusebius.

The second volume of these "Analecta" contains the *Constitutional Section*. Dr. Bunsen's critical analysis of the Apostolical Canons led him to conclude that the present text is "the hierarchical enlargement of a simpler and shorter text," and that the first six books must have formed a separate collection, from which the seventh and eight are distinct, as, also, from each other. The discovery and examination of a Syrian MS. at Paris has sustained these conjectures, and has enabled the author to furnish for the first time the primitive text,—which he has done comparatively with the present text, and in its genuine form. Thus, the *six books of the Didascalia*, or Apostolic Canons is given first; then the so-called *seventh and eight books, separately*; and to these are added the *Constitutions of the Egyptian Church*. These texts are accompanied by very full and and valuable indexes—an *Index Historicus*, and an *Index Rerum Ecclesiasticarum*. This particular volume is a work in itself which would have given Dr. Bunsen a great reputation as a scholar, and which will constitute his enduring claim on the gratitude of the whole learned world.

The final volume contains the *Liturgical Section*. It opens with a most interesting historical and critical Introduction, on "The Liturgical Elements and Genuine Liturgies of the Ancient Churches."—of which the topics are—Outline of the History,—The Communion Service of the Church of Alexandria, or the Liturgy of St. Mark,—Communion Service of the Church of Antioch, or Liturgy of St. James,—the Sacramental Liturgy of the Church of Constinople, with some considerations of the general character of the Liturgies of Basil and Chrysostom, and an account of the Armenian Liturgy, and of the Russian Liturgy and its origin,—the Sacramental Liturgies of the African Church, and the Ambrosian, Gallician, and Mozarabic Liturgies,—the Liturgy of Rome,—and a general view of the Liturgical Development in the Ancient Church. The general result of this investigation is, in the author's opinion—that the early liturgies were intended to suggest the topics or express the substance of free prayer, rather than to prescribe a fixed form; and that it was not till that "age of theological confusion which separates Origen and the Nicene period," that the liturgy was exalted to the place of a prescribed formulary, instead of a model with the use of which free prayer was associated.

The texts of this volume are, first, the *Elementa Liturgica*, containing the Lord's Prayer, the Baptismal formularies, the earliest creeds, and the primitive psalmody—the three songs of Mary, Zacharias, and Simeon, and the Hymns of the Ancient Greek Church, with an Appendix of later compositions. The *Reliquiæ Liturgicæ*,—"almost a blank" until the labours of Dr. Bunsen in the field,—contain the texts of the several Liturgies already enumerated in our account of the Introductory essay; there being, in some cases, comparative texts from different sources. We need not describe them further, as nothing has been added since their former publication. The Appendixes to the three volumes complete the work—and contain two Critical Letters of Dr. Bernays to the author (in Latin, of course), and an Analysis and Criticism of the Apostolic Constitutions, reprinted from the second volume of the former edition of Hippolytus. We may remark in completing this mere catalogue of contents, that we do not find them distributed according to the author's statements in his general preface; but presume that it was found necessary slighty to depart from his proposed arrangement.

We meant to have adverted to Dr. Bunsen's controversial reply to Dr. Christopher Wordsworth—a severe and almost angry one, but which we may say—without implying agreement with all Bunsen's doctrinal theology on critical judgments—that it is just such an one as the English high-churchmen provoked and deserved:—but we have consumed our space. Let us, however, conclude by quoting the lessons for the church controversy that these volumes teach:—1. That the Ante-Nicene fathers and the ancient church acknowledged the paramount authority of the Scriptures, and are in opposition alike to Rome and Byzantium and every other historical or imaginary system of hierarchical authority, which is Popery;—2. That with them, *not* the clergy, but, the totality of believers constitute the Christian church;—and 3. That the doctrinal system of the Ante-Nicene Church is utterly irreconcilable with the doctrines and systems of the Byzantines and Roman Churches.

Life, Opinions and Religious Experience of Madame Guyon. By T. C. UPHAM. Edited and revised by a Clergyman of the Church of England. London: Sampson Low and Co.

If all the readers of this book approach it with the common disposition to make one's own experience the test of the truth, and consequently the judge of the excellence of a book, there will probably be few who will not shake their heads at what they will call the extreme views expressed and insisted upon in it. For there are certainly few in the world, comparatively speaking, who can have passed through such trials, and reached such a height of purity as Madame Guyon. But those, on the contrary, who believe that there is something greater than anything they have yet laid hold of, who aspire after an excellence it may be but dimly apprehended, and who in humility acknowledge, not in mere general terms, but in individual instances, that there are minds which seem to be in possession of this something, or at least to be nearer to it than they themselves; those will recognise in Madame Guyon's experience the signs of a spiritual nature most lofty and pure, even if they should not have advanced far enough to find a spiritual coincidence between her experience and their own. We cannot, however, but believe, that such a coincidence will ultimately be the result. Not that all or any would necessarily adopt the same forms for expressing their belief, though even here there would, we venture to think, be much correspondence; nor that their faith would cover with its foundation the same outlines as hers; but that the former would be equally extreme with hers, and that the latter would rise to the same height of supreme devotion, acknowledging with ecstacy that God is all in all, and that the joy of life is, that that life is his.

A life, then, like this, ought to be read with teachableness; not in the spirit of paltry comment, but of devout inquiry. In all ages God has had his elect: elect, not according to that Jewish notion, which resulted in their ruin, of especial favouritism; but lifted up, as their Master, that they might draw all men to him; elevated, not to stand alone, but to be vantage-points for the elevation of humanity; or as the hill-tops that first catch the sun-rays, and tell the world that the joy of the day is at hand. The elect Jews failing in the co-relative of devotion, were cast away for the sake of the Gentiles. Of these luminous points in the spiritual world, Madame Guyon shines one of the brightest; an inspired woman, a holy messenger. Nor did she reach this eminence by any very unusual course of providences, although that course was a remarkable one. The event or condition of her life most immediately operative in driving her to seek the knowledge of God as her only refuge, was what from a lower point of vision might be truly regarded as the saddest misfortune for a delicate, loving, sensitive soul like hers. Married by the will of her father at sixteen, to a man of eight-and-thirty, whom she had hardly seen, and who was unfitted by birth, early associations, tastes, habits, or aspirations, to sympathise with her, she was subjected to the pettiest, most malicious tyrannies of a mother-in-law and a nurse, who, did all they could to prevent her obtaining that lawful and holy influence which such a woman must soon have obtained over any man who was not essentially bad. But now, she who had been courted in all ranks and companies; who, when she spoke, delighted all who heard; and who was

listened to with affectionate respect in the home she had left, was treated as no silly child ought to be treated. But though God's ideal for man in every condition is one of freedom, beauty, love and joy, he often permits this idea, as it arches over and limits the vision of the heart that rejoices within it, to be shattered asunder, that the higher and grander ideal of the life in God may be beheld rising above at a limitless distance, visible yet boundless, like the blue of the vaulted heavens. Yet surely there comes a new heaven and a new earth, wherein all ideals will be perfected in the perfection of the highest. Madame Guyon sought God and found him; found him to seek him again in a higher and better way; as the Apostle John says: "These things I have written unto you that believe on the name of the Son of God, that ye may believe on the name of the Son of God." And, although she relaxed several times in her search, she could not find rest until her will was absorbed in God's, and she had no will of her own, save as the will of God. This is her grand doctrine; self-renunciation; self-crucifixion; pure love; joy in God independent of his gifts; abandoned faith in him, even when the pleasures of communion with him are from whatever cause unenjoyed. Many following sufferings furthered the work which her unhappy marriage was the principal means of commencing. Severe illness occasionally, and constant feebleness of health; the undutiful behaviour of her eldest son from the influence of his grandmother; and the death of others of her children, especially a favourite daughter; these and many other sufferings combined to set her free from the slavery of selfishness, and to make her seek all in God. An extract from her autobiography as given by Professor Upham, will show something of the commencement of these sufferings, which resulted at least in an elevated and unchangeable peace to herself, however they may be regarded by the various readers of her history.

"No sooner was I at the house of my husband, than I perceived it would be for me *a house of mourning*. In my father's house every attention had been paid to my manners. In order to cultivate propriety of speech and command of language, I had been encouraged to speak freely on the various questions which were started in our family circle. There everything was set off in full view; everything was characterised by elegance. But it was very different in the house of my husband, which was chiefly under the direction of his mother, who had long been a widow, and who regarded nothing else but saving. The elegance of my father's house, which I regarded as the result of polite dispositions, they sneered at as pride. In my father's house, whatever I said was listened to with attention and often applause; but here, if I had occasion to speak, I was listened to only to be contradicted and reproved. If I spoke well, they said I was endeavouring to give them a lesson in good speaking. If I uttered my opinions on any subject of discussion, I was charged with desiring to enter into a dispute; and instead of being applauded, I was simply told to hold my tongue, and was scolded from morning till night. I was very much surprised at this change, and the more so as the vain dreams of my youth anticipated an increase rather than a diminution of the happiness and the consideration which I had enjoyed."

The autobiograpy from which this extract is taken was written at the *command* of her spiritual director, and without any expectation that it would ever be made public.

From her childhood she exhibited a strong religious tendency, which continued with many variations, until at length her trials consolidated this nebulous and fluctuating religion into an exercise of will and patient effort. Some foundation for future advance was laid during her residence in a Dominican convent, when not much more than ten years of age, by a peculiar circumstance which Professor Upham thus mentions. "The pupils of the convent, although they received religious instruction in other ways, do not appear to have been put in possession of the Bible, and to have had the use of it in private. A Bible, however, had been providentially left, by whose instrumentality, or from what motive, is unknown, in the chamber which was assigned to Mademoiselle de la Mothe (her maiden name). 'I spent whole days,' she says, 'in reading it, giving no attention to other books, or other subjects, from morning to night; and having great powers of recollection, I committed to memory the historical parts entirely.'"

But her spiritual development was greatly aided by those friends whose influence Providence brought from time to time to bear upon her mind. And while, in reading Madame Guyon's history, one is struck with her exalted excellence, and the feeling of how few have attained to half her goodness; yet at the same time, as the story advances, one wonders at the number of persons who seem to have partaken of the same spirit, and to have hidden in their hearts the same secret of holy devotion and self-renunciation. From her first interview with that Franciscan whose name is unknown, down to her connexion in later years with Fenelon, her life was cheered with the sympathies of some who were her teachers, and more who were her scholars in the true life of faith in God. Her acquaintance with the Franciscan above mentioned was the beginning of a new era in her life. It commenced when she was twenty years of age, four years after her marriage.

"Attended by a kinswoman, as seemed proper, she visited the Franciscan, and stated her conviction of her need of religion, and her often repeated and long-continued efforts made without effect. When she had done speaking, the Franciscan remained silent for some time, in inward meditation and prayer. He at length said: 'Your efforts have been unsuccessful, Madame, because you have sought without, what you can only find within. Accustom yourself to seek God in your heart, and you will not fail to find Him.' 'Having said these words,' she says, 'the Franciscan left me. They were to me like the stroke of a dart which pierced my heart asunder. I felt at this instant deeply wounded with the love of God;—a wound so delightful, that I desired it never might be healed. These words brought into my heart what I had been seeking so many years; or rather they made me discover what was there, which I did not enjoy for want of knowing it. Oh, my Lord! thou wast in my heart, and demandedst only the turning of my mind inward, to make me feel thy presence. Oh, infinite Goodness! thou wast so near, and I ran hither and thither seeking thee, and yet found thee not. My life was a burden to me, and my happiness was within myself. I was poor in the midst of riches, and ready to perish with hunger near a table plentifully spread and a continual feast. Oh Beauty! ancient and new! why have I known thee so late. Alas! I sought thee where thou wast not, and did not seek thee where thou wast! It was for want of understanding these words of thy Gospel: 'The kingdom of God cometh not with observation, neither shall they say, Lo, here! or, lo, there! for behold the kingdom of God is within you.' This I now experienced, since thou didst become my king, and my heart thy kingdom, where thou dost reign a Sovereign, and dost all thy will."

Genevieve Granger, a Benedictine prioress; La Combe, her disciple, and afterwards her director; the mysterious being who appeared at her side on one of the bridges of the Seine, as she came from the church of Notre Dame, and whom she never saw again; all exercised much influence on her life and character. Her husband died when she was twenty-eight years of age, and thus she was left free to follow her own inclinations as to the employment of her time and the direction of her mental and spiritual forces. Her married life had been one of submission to the will of her husband, though that will was exercised tyrannically; for she felt that even when limited by the watch of her husband to a set time for prayer, and when followed wherever she went by a footman who was commissioned to report all her proceedings, these were things she had to endure, patiently and lovingly, and not to strive against them; for God is to be found in the "secret silence of the mind," and not in any set place, or by any appointed forms. Yet the freedom she enjoyed after his death, though her real love for her husband made that death a bereavement and a sorrow to her, could not but be pleasant. Notwithstanding, so much was she afraid of refusing to bear any yoke which the providence of God laid upon her, that she would not leave the house which had been her husband's, and in which her mother-in-law, who had been her adversary for so long, yet lived, until this woman expressed a determination to live with her no longer.

For some time before and after the death of her husband, she had been in a state of great mental perplexity and trouble from the lack of inward joys and visions of God. This time of sorrow at length passed away, leaving behind the lesson, that it is God himself we must love and hold to, and not the gifts of God; not even the inward gifts of insight, and joy, and communion. She writes thus:—

"From this time I found myself in the enjoyment of what may be termed liberty. My mind experienced a remarkable facility in doing and suffering everything which presented itself in the order of God's providence. God's order became its law; in fulfilling this law, it experienced no inward repugnance, but fulfilled its own highest wishes, and therefore could not but be conscious of the highest inward liberty. When the soul loses the limit of selfishness—a limit which fixes the soul in itself—it has no limit but in God, who is without limits. What limit, then, can be placed to the length and breadth of its freedom?

"There are but two, and can be but two principles of moral life in the universe; one, which makes ourselves, or the most limited private good, the centre; the other, which makes God who may be called the universal good, the centre; and by that necessary law which says, where there is life there must be a *principle* of life, when one of these principles dies, the other emerges from its state of abeyance and inactivity, and takes the place of that which has passed away, so that when *self* dies in the soul, God lives; when *self* is annihilated, God is enthroned.

"In this state of mind I did not practise the virtues *as virtues*. That is to say, I did not make them distinct objects of contemplation, and endeavour to practise them, as a person generally does in the beginning of the Christian life, by a separate and constrained effort. I seemed to practice them naturally—almost instinctively. The *effort*, if I had made one, would have been to do otherwise. It was my *life* to do them. Charity, sincerity, truth, humility, submission, and every other virtue, seemed to be involved in my present state of mind, and to make a part of it; being each, in its appropriate place, an element of life."

After much deliberation in the pure desire of doing the will of God, she resolved to go, as soon as her affairs were arranged, to the town of Gex, in the east of France, and there to give herself to any work of religious aid which could be performed for the simple inhabitants of the district. Before she went, during a time of great scarcity in Paris, she gave most liberally to supply the wants of those around her. She remarks on this: "God gave such blessings to my alms, that I did not find that my family lost anything by it." "True charity, instead of wasting or lessening the substance of the donor, blesses, increases, and multiplies it profusely. If men fully understood and believed this, how much that is now uselessly dissipated, would be given to the poor, which would scarcely bless those who might receive it more than those who might give."

This reminds us of the saying of an aged Christian who had been remarkable for her benevolence. She said, in the northern Scotch dialect, "The bible says, he that giveth to the poor lendeth to the Lord; I would gie to the poor for vera greed; I'm so sure it will be paid back to me again."

Lest she should be prevented from accomplishing her purpose of leaving Paris for the east, by the influence of relatives with those in power, she went as quietly as she could, sailing up the Seine in a boat. A little story of her child on this voyage will occupy part of the space allowed for this review more to the satisfaction of the readers than so much of our own remark.

"Her little daughter, afterwards the Countess of Vaux, and by a second marriage the Duchess of Sully, then a little child, sat in the boat, and employed herself in cutting the leaves and twigs which she had gathered on the river-banks, or as they had floated by on the water, into the shape of crosses. In this way, she made a great number; and then, apparently unconscious of what she was doing, she went and fastened many of them to the garments of her mother. Her mother, at first, did not particularly notice what she was doing; but directing her attention to it soon afterwards, she found herself almost literally covered with crosses, which her little daughter had thus made. Having borne the cross in times past, and seeing but little prospect of a different result in future, she could not help looking on the act of her child as a sort of symbol and foreshadowing of what she would be called to endure. And this seems to have been the view of sister Garnier, who remarked to Madame Guyon, "The doings of this child appear to be mysterious," and turning to the child, she said, "My pretty child, give me some crosses too." "No," she said, "they are all for my dear mother." But she gave her one to stop her importunity.

"But what was the surprise of Madame Guyon, when she saw her daughter a little afterwards weaving together a crown of leaves and river flowers. When she had completed it, she came and insisted on placing the crown upon her head; saying, "After the cross you shall be crowned." This perfected the symbol."

Her design in choosing this district of the country for the field of her labours, was to employ herself in general benevolent efforts for the good of those about her whom her influence might reach. She wished and intended to work quietly; but there was a word that burned in her heart and must break forth. She was not one to sympathize much with the doctrine of caution and self-preservation, though urged to a partial concealment, at least, of her religious feelings, by some who were dear to her. Oh! how would the world have fared, how would it have been with many hearts now, if the wise in the kingdom of heaven had practised that reticence which the love and unfaithful prudence of their friends have pressed upon them? For if the great part of the Christian community, existing at any given time, would have been nothing the worse for such concealment of thought, what would have become of those who were fainting for lack of a truer form, or a forgotten reality; and from whom, in the joy of a new spiritual life, was to arise the new church in the church,—that fresh fermenting and new leavening, which all history shows to be the law of life and progress in communities?

The doctrine which she had to preach—and this preaching not by public addresses, or in any way inconsistent with feminine beauty; but by conversation with those whom her reputation for holiness drew to her from all quarters; by a large correspondence, which she in no way forced, but into which she was led; and latterly, by her writings on experimental religion (but why say *experimental*? Is there any other?) and exposition of the Scriptures,—the great doctrine which she had to preach Professor Upham calls Sanctification by Faith: though the impression on our mind is, that she does not in any of the extracts he gives make use of the terms herself. But the terms will express the thing intended; only by this *faith* must be understood something very different from that which has latterly become a watchword for theological declamation. The *faith* here intended is that entire, absolute devotion to God, and community of feeling and desire with him, which inspires the human will with a deeper divine will, and makes a man rejoice in God and not in himself. From this will follow that total holiness of nature of which she speaks in an extract already given. The promulgation of this doctrine was in a great measure owing to the preaching of La Combe, her old friend, who now fully sympathized with her feelings; and who was living at this time in the neighbourhood of her new abode. His way of preaching was attributed to his relationship to Madame Guyon; and both were thus brought unfavourably under the notice of D'Aranthon, Bishop of Geneva, at whose request Madame Guyon had taken up her abode in his diocese. The non-coincidence of external position in the church with actual position or worth is remarkable. In many religious communities the uppermost are, in fact, the scum of those communities, while the good remain concealed below. But where there is not

God, the Creator, Redeemer, and Sanctifier, through Christ. All the intellectual mysteries of Christianity are the mysteries of the individual soul awakening to the consciousness of her eternal glory, and of humanity rising to that of its destiny. All its symbols and mysteries are not only capable of a rational and philosophical explanation, but they require it. The key, however, to their inward effective understanding is in the conscience; and, therefore, in the acknowledgment of moral self-responsibility, and in a holy life, according to the example of Christ.

"Christianity further teaches distinctly that this law of individual life is the law of the universe—the principle of the intellectual and moral Kosmos. The history of mankind is the development of a divine plan of progress from instinct to reason, from impulse to conscious principles, which is all summed up in the expression—transition from physical necessity to moral freedom, from unconscious nature to conscious spirit in nature. The kingdoms of the prince of this world are to become the kingdoms of God; brute force and blind necessity are to vanish in the liberty of the children of God; and the state as well as the family, mankind as well as the individual, are to be made conformable to this law of the universe, revealed in the Gospel, and realized, although imperfectly, in the history of the Christian world, and of society. The basis of Christianity is therefore indestructible, in spite of the frailty of some of its accidental supports, and the imperfection of its superstructure. So also the unity of the Church, which is the unity of the human race, is indestructible, in spite of aberrations, mistakes, and misdoings, and by means of them. This character of Christianity, grand from its simplicity as well as depth, is the pervading spirit of all the leading minds from St. Peter to Origen, and the connecting link between the seven generations of apostolical Christianity.

"A twofold despotism and the great social and political revolution in the European world successively interfered to prevent the organic development of this spirit. The theological system built up since is conventional, it is based upon misinterpretation and council formularies, which were a wall between the theologian and Scripture as well as reason. These formularies of the fourth, fifth, sixth, and seventh centuries, are the confession of a failure, and have made the most sublime part of our theology, conventional and hollow."

"As regards those Churches which insist upon hierarchical tradition, both as to dogma and authority, they acknowledge, and cannot help acknowledging, the paramount authority of the first links in the chain of that historical development which they call tradition. The undeniable facts of that age accordingly witness against them as much as they do in favour of free Christianity. The liberty which the early Christians enjoyed even in a sinking and decrepit age, has, by the restoration of the principle of civil liberty and religious toleration, become an inalienable possession for us and for the living Christians of future ages. Humanity may live upon truth in forms into which error has crept, but never upon demonstrable falsehoods and deceptions. Christianity sprung up and flourished under a despotic Government, but it cannot thrive under false professions. All theological formularies, posterior to the age of free Scriptural development, must therefore, even in the eyes of those who take their stand upon a tradition which is neither Scripture nor history, be considered as secondary and provisional, requiring new Scriptural investigation and philosophical discussion. We may understand these latter formularies as being apologetic measures against those who attacked, or seemed to the majority of the clergy to attack, the principles of the faith of the Apostolic age—a faith which certainly is based upon the two indestructible pillars of Christianity, Scripture and conscientious Reason. This liberty being conceded, those formularies may be tolerated. But they are as intolerable as a rule of faith, as they are irreconcileable with ancient Christianity. — That Apostolical Christianity, however, and therefore all future Christianity, is absolutely irreconcileable with an hierarchical despotism which arrogates to itself the right of interpreting as well as applying Scriptural tradition. Such a despotism weakens and gradually destroys, in individuals as well as nations, that which is the foundation of Christianity—moral responsibility and belief in truth. In professedly Christian states, Christianity is for the same reason irreconcileable with any system of government, whether despotic or republican, which, either by its principles or actions, impairs the basis of all religious belief, the faith in moral responsibility and in a Divine moral order of the world. Christianity is a consuming fire, not only to the individuals who profess it, but also to the nations and governments which make it their standard; more conspicuously so indeed to the latter, because their judgment takes place upon this earth."

Although the view of the "first seven generations" of Christianity, taken by Dr. Bunsen, does not in every respect command our assent,—and although our anticipations of the "Church of the Future" are far from coinciding with his own,—we believe every deep and sincere Christian thinker will find in the "Retrospect and Prospect" we have quoted from, as in the historical inquiry on which it rests, many points of intimate contact with the author, and such lights and guidances for the study of Christianity and the Church, as will be accepted with sympathy, and will lead men onwards, from diverse paths of approach, to a common centre and a vital union.

The "Analecta Ante-Nicæna" form what Dr. Bunsen calls "the philological substruction" of his work; and contain the remains of Ante-Nicene documents, "none of which have hitherto been given in a satisfactory and complete manner." These *Analecta* fall into three classes,—the literary remains, the constitutional documents, and the liturgical records. The first volume contains the *Literary Remains*; and is preceded by two Biblical Prolegomena:—the first, containing "Christological Extracts from the New Testament"—that is to say, those passages on the person of Christ, and his relation to God and to man, which are referred to by the Ante-Nicene Fathers, and which they quote somewhat differently from the Textus Receptus, and which are here reprinted according to Lachmann's text and authorities;—and the second, what Dr. Bunsen calls "the text of a genuine Apostolic epistle, now merged in a later production"—that is to say, the text of the first eleven verses of the second epistle of Peter (which composition, *as a whole*, is rejected by Dr. Bunsen, in common with other scholars, on grounds, however, not admitted generally to be sufficient), this portion being regarded as the letter mentioned by Peter in that epistle which we call his *first*, as having been sent through Sylvanus to the same congregation of Christians. Between these Prolegomena, is a section entitled "Dicta Christi ΑΓΡΑΦΑ," or unrecorded sayings of Christ, from various Fathers; which, however, we take to be no more than quotations of the sense instead of the words of Scripture.

The literary texts of this volume are the three genuine *Epistles of Ignatius* (of which an English version is given in the work already noticed); the fragments preserved in Hippolytus of *Basilides*, *Valentinus*, and *Marcion*; the *Epistle to Diognetus*; the fragment of *Hegesippus*, known as the "Fragmentum Muxatorianum," which contains the enumeration of the New Testament books considered canonical by the great churches, and which is here given in a restored and completed form, founded on an accurate transcript of the original MS. Then follows the most extended composition in the collection,—the *Hypotyposes of Clement of Alexandria*, of which Bunsen says, that "it is generally supposed to have perished with the exception of a few incoherent fragments; but he hopes to have shown that a great part of the first book, and a considerable part of the other seven, still exist, and that we are able to reconstruct the whole plan of this very profound, learned and sound manual of the Christian divinity of the Fathers, coeval with the youth of Hippolytus in the West." These Remains are completed by several *Fragments from Hippolytus*,—three from the newly-discovered treatise—the Proëm, the History of Callistus, and the Confession of Faith,—together with the peroration of the Address to the Hellenes, and the fragments of the "Little Labyrinth" preserved by Eusebius.

The second volume of these "Analecta" contains the *Constitutional Section*. Dr. Bunsen's critical analysis of the Apostolical Canons led him to conclude that the present text is "the hierarchical enlargement of a simpler and shorter text," and that the first six books must have formed a separate collection, from which the seventh and eight are distinct, as, also, from each other. The discovery and examination of a Syrian MS. at Paris has sustained these conjectures, and has enabled the author to furnish for the first time the primitive text,—which he has done comparatively with the present text, and in its genuine form. Thus, the *six books of the Didascalia*, or Apostolic Canons is given first; then the so-called *seventh and eight books, separately*; and to these are added the *Constitutions of the Egyptian Church*. These texts are accompanied by very full and and valuable indexes—an *Index Historicus*, and an *Index Rerum Ecclesiasticarum*. This particular volume is a work in itself which would have given Dr. Bunsen a great reputation as a scholar, and which will constitute his enduring claim on the gratitude of the whole learned world.

The final volume contains the *Liturgical Section*. It opens with a most interesting historical and critical Introduction, on "The Liturgical Elements and Genuine Liturgies of the Ancient Churches."—of which the topics are—Outline of the History,—The Communion Service of the Church of Alexandria, or the Liturgy of St. Mark,—Communion Service of the Church of Antioch, or Liturgy of St. James,—the Sacramental Liturgy of the Church of Constinople, with some considerations of the general character of the Liturgies of Basil and Chrysostom, and an account of the Armenian Liturgy, and of the Russian Liturgy and its origin,—the Sacramental Liturgies of the African Church, and the Ambrosian, Gallician, and Mozarabic Liturgies,—the Liturgy of Rome,—and a general view of the Liturgical Development in the Ancient Church. The general result of this investigation is, in the author's opinion—that the early liturgies were intended to suggest the topics or express the substance of free prayer, rather than to prescribe a fixed form; and that it was not till that "age of theological confusion which separates Origen and the Nicene period," that the liturgy was exalted to the place of a prescribed formulary, instead of a model with the use of which free prayer was associated.

The texts of this volume are, first, the *Elementa Liturgica*, containing the Lord's Prayer, the Baptismal formularies, the earliest creeds, and the primitive psalmody—the three songs of Mary, Zacharias, and Simeon, and the Hymns of the Ancient Greek Church, with an Appendix of later compositions. The *Reliquiæ Liturgicæ*,—"almost a blank" until the labours of Dr. Bunsen in the field,—contain the texts of the several Liturgies already enumerated in our account of the Introductory essay; there being, in some cases, comparative texts from different sources. We need not describe them further, as nothing has been added since their former publication. The Appendixes to the three volumes complete the work—and contain two Critical Letters of Dr. Bernays to the author (in Latin, of course), and an Analysis and Criticism of the Apostolic Constitutions, reprinted from the second volume of the former edition of Hippolytus. We may remark in completing this mere catalogue of contents, that we do not find them distributed according to the author's statements in his general preface; but presume that it was found necessary slighty to depart from his proposed arrangement.

We meant to have adverted to Dr. Bunsen's controversial reply to Dr. Christopher Wordsworth—a severe and almost angry one, but which we may say—without implying agreement with all Bunsen's doctrinal theology on critical judgments—that it is just such an one as the English high-churchmen provoked and deserved:—but we have consumed our space. Let us, however, conclude by quoting the lessons for the church controversy that these volumes teach:—1. That the Ante-Nicene fathers and the ancient church acknowledged the paramount authority of the Scriptures, and are in opposition alike to Rome and Byzantium and every other historical or imaginary system of hierarchical authority, which is Popery;—2. That with them, *not* the clergy, but, the totality of believers constitute the Christian church:—and 3. That the doctrinal system of the Ante-Nicene Church is utterly irreconcilable with the doctrines and systems of the Byzantines and Roman Churches.

Life, Opinions and Religious Experience of Madame Guyon. By T. C. UPHAM. Edited and revised by a Clergyman of the Church of England. London: Sampson Low and Co.

If all the readers of this book approach it with the common disposition to make one's own experience the test of the truth, and consequently the judge of the excellence of a book, there will probably be few who will not shake their heads at what they will call the extreme views expressed and insisted upon in it. For there are certainly few in the world, comparatively speaking, who can have passed through such trials, and reached such a height of purity as Madame Guyon. But those, on the contrary, who believe that there is something greater than anything they have yet laid hold of, who aspire after an excellence it may be but dimly apprehended, and who in humility acknowledge, not in mere general terms, but in individual instances, that there are minds which seem to be in possession of this something, or at least to be nearer to it than they themselves; those will recognise in Madame Guyon's experience the signs of a spiritual nature most lofty and pure, even if they should not have advanced far enough to find a spiritual coincidence between her experience and their own. We cannot, however, but believe, that such a coincidence will ultimately be the result. Not that all or any would necessarily adopt the same forms for expressing their belief, though even here there would, we venture to think, be much correspondence; nor that their faith would cover with its foundation the same outlines as hers; but that the former would be equally extreme with hers, and that the latter would rise to the same height of supreme devotion, acknowledging with ecstacy that God is all in all, and that the joy of life is, that that life is his.

A life, then, like this, ought to be read with teachableness; not in the spirit of paltry comment, but of devout inquiry. In all ages God has had his elect: elect, not according to that Jewish notion, which resulted in their ruin, of especial favouritism; but lifted up, as their Master, that they might draw all men to him; elevated, not to stand alone, but to be vantage-points for the elevation of humanity; or as the hill-tops that first catch the sun-rays, and tell the world that the joy of the day is at hand. The elect Jews failing in the co-relative of devotion, were cast away for the sake of the Gentiles. Of these luminous points in the spiritual world, Madame Guyon shines one of the brightest; an inspired woman, a holy messenger. Nor did she reach this eminence by any very unusual course of providences, although that course was a remarkable one. The event or condition of her life most immediately operative in driving her to seek the knowledge of God as her only refuge, was what from a lower point of vision might be truly regarded as the saddest misfortune for a delicate, loving, sensitive soul like hers. Married by the will of her father at sixteen, to a man of eight-and-thirty, whom she had hardly seen, and who was unfitted by birth, early associations, tastes, habits, or aspirations, to sympathise with her, she was subjected to the pettiest, most malicious tyrannies of a mother-in-law and a nurse, who, did all they could to prevent her obtaining that lawful and holy influence which such a woman must soon have obtained over any man who was not essentially bad. But now, she who had been courted in all ranks and companies; who, when she spoke, delighted all who heard; and who was

listened to with affectionate respect in the home she had left, was treated as no silly child ought to be treated. But though God's ideal for man in every condition is one of freedom, beauty, love and joy, he often permits this idea, as it arches over and limits the vision of the heart that rejoices within it, to be shattered asunder, that the higher and grander ideal of the life in God may be beheld rising above at a limitless distance, visible yet boundless, like the blue of the vaulted heavens. Yet surely there comes a new heaven and a new earth, wherein all ideals will be perfected in the perfection of the highest. Madame Guyon sought God and found him; found him to seek him again in a higher and better way; as the Apostle John says: "These things I have written unto you that believe on the name of the Son of God, that ye may believe on the name of the Son of God." And, although she relaxed several times in her search, she could not find rest until her will was absorbed in God's, and she had no will of her own, save as the will of God. This is her grand doctrine; self-renunciation; self-crucifixion; pure love; joy in God independent of his gifts; abandoned faith in him, even when the pleasures of communion with him are from whatever cause unenjoyed. Many following sufferings furthered the work which her unhappy marriage was the principal means of commencing. Severe illness occasionally, and constant feebleness of health; the undutiful behaviour of her eldest son from the influence of his grandmother; and the death of others of her children, especially a favourite daughter; these and many other sufferings combined to set her free from the slavery of selfishness, and to make her seek all in God. An extract from her autobiography as given by Professor Upham, will show something of the commencement of these sufferings, which resulted at least in an elevated and unchangeable peace to herself, however they may be regarded by the various readers of her history.

"No sooner was I at the house of my husband, than I perceived it would be for me *a house of mourning*. In my father's house every attention had been paid to my manners. In order to cultivate propriety of speech and command of language, I had been encouraged to speak freely on the various questions which were started in our family circle. There everything was set off in full view; everything was characterised by elegance. But it was very different in the house of my husband, which was chiefly under the direction of his mother, who had long been a widow, and who regarded nothing else but saving. The elegance of my father's house, which I regarded as the result of polite dispositions, they sneered at as pride. In my father's house, whatever I said was listened to with attention and often applause; but here, if I had occasion to speak, I was listened to only to be contradicted and reproved. If I spoke well, they said I was endeavouring to give them a lesson in good speaking. If I uttered my opinions on any subject of discussion, I was charged with desiring to enter into a dispute; and instead of being applauded, I was simply told to hold my tongue, and was scolded from morning till night. I was very much surprised at this change, and the more so as the vain dreams of my youth anticipated an increase rather than a diminution of the happiness and the consideration which I had enjoyed."

The autobiograpy from which this extract is taken was written at the *command* of her spiritual director, and without any expectation that it would ever be made public.

From her childhood she exhibited a strong religious tendency, which continued with many variations, until at length her trials consolidated this nebulous and fluctuating religion into an exercise of will and patient effort. Some foundation for future advance was laid during her residence in a Dominican convent, when not much more than ten years of age, by a peculiar circumstance which Professor Upham thus mentions. "The pupils of the convent, although they received religious instruction in other ways, do not appear to have been put in possession of the Bible, and to have had the use of it in private. A Bible, however, had been providentially left, by whose instrumentality, or from what motive, is unknown, in the chamber which was assigned to Mademoiselle de la Mothe (her maiden name). 'I spent whole days,' she says, 'in reading it, giving no attention to other books, or other subjects, from morning to night; and having great powers of recollection, I committed to memory the historical parts entirely.'"

But her spiritual development was greatly aided by those friends whose influence Providence brought from time to time to bear upon her mind. And while, in reading Madame Guyon's history, one is struck with her exalted excellence, and the feeling of how few have attained to half her goodness; yet at the same time, as the story advances, one wonders at the number of persons who seem to have partaken of the same spirit, and to have hidden in their hearts the same secret of holy devotion and self-renunciation. From her first interview with that Franciscan whose name is unknown, down to her connexion in later years with Fenelon, her life was cheered with the sympathies of some who were her teachers, and more who were her scholars in the true life of faith in God. Her acquaintance with the Franciscan above mentioned was the beginning of a new era in her life. It commenced when she was twenty years of age, four years after her marriage.

"Attended by a kinswoman, as seemed proper, she visited the Franciscan, and stated her conviction of her need of religion, and her often repeated and long-continued efforts made without effect. When she had done speaking, the Franciscan remained silent for some time, in inward meditation and prayer. He at length said: 'Your efforts have been unsuccessful, Madame, because you have sought without, what you can only find within. Accustom yourself to seek God in your heart, and you will not fail to find Him.' 'Having said these words,' she says, 'the Franciscan left me. They were to me like the stroke of a dart which pierced my heart asunder. I felt at this instant deeply wounded with the love of God;—a wound so delightful, that I desired it never might be healed. These words brought into my heart what I had been seeking so many years; or rather they made me discover what was there, which I did not enjoy for want of knowing it. Oh, my Lord! thou wast in my heart, and demandedst only the turning of my mind inward, to make me feel thy presence. Oh, infinite Goodness! thou wast so near, and I ran hither and thither seeking thee, and yet found thee not. My life was a burden to me, and my happiness was within myself. I was poor in the midst of riches, and ready to perish with hunger near a table plentifully spread and a continual feast. Oh Beauty! ancient and new! why have I known thee so late. Alas! I sought thee where thou wast not, and did not seek thee where thou wast! It was for want of understanding these words of thy Gospel: 'The kingdom of God cometh not with observation, neither shall they say, Lo, here! or, lo, there! for behold the kingdom of God is within you.' This I now experienced, since thou didst become my king, and my heart thy kingdom, where thou dost reign a Sovereign, and dost all thy will."

Genevieve Granger, a Benedictine prioress; La Combe, her disciple, and afterwards her director; the mysterious being who appeared at her side on one of the bridges of the Seine, as she came from the church of Notre Dame, and whom she never saw again; all exercised much influence on her life and character. Her husband died when she was twenty-eight years of age, and thus she was left free to follow her own inclinations as to the employment of her time and the direction of her mental and spiritual forces. Her married life had been one of submission to the will of her husband, though that will was exercised tyrannically; for she felt that even when limited by the watch of her husband to a set time for prayer, and when followed wherever she went by a footman who was commissioned to report all her proceedings, these were things she had to endure, patiently and lovingly, and not to strive against them; for God is to be found in the "secret silence of the mind," and not in any set place, or by any appointed forms. Yet the freedom she enjoyed after his death, though her real love for her husband made that death a bereavement and a sorrow to her, could not but be pleasant. Notwithstanding, so much was she afraid of refusing to bear any yoke which the providence of God laid upon her, that she would not leave the house which had been her husband's, and in which her mother-in-law, who had been her adversary for so long, yet lived, until this woman expressed a determination to live with her no longer.

For some time before and after the death of her husband, she had been in a state of great mental perplexity and trouble from the lack of inward joys and visions of God. This time of sorrow at length passed away, leaving behind the lesson, that it is God himself we must love and hold to, and not the gifts of God; not even the inward gifts of insight, and joy, and communion. She writes thus:—

"From this time I found myself in the enjoyment of what may be termed liberty. My mind experienced a remarkable facility in doing and suffering everything which presented itself in the order of God's providence. God's order became its law; in fulfilling this law, it experienced no inward repugnance, but fulfilled its own highest wishes, and therefore could not but be conscious of the highest inward liberty. When the soul loses the limit of selfishness—a limit which fixes the soul in itself—it has no limit but in God, who is without limits. What limit, then, can be placed to the length and breadth of its freedom?

"There are but two, and can be but two principles of moral life in the universe; one, which makes ourselves, or the most limited private good, the centre; the other, which makes God who may be called the universal good, the centre; and by that necessary law which says, where there is life there must be a *principle* of life, when one of these principles dies, the other emerges from its state of abeyance and inactivity, and takes the place of that which has passed away, so that when *self* dies in the soul, God lives; when *self* is annihilated, God is enthroned.

"In this state of mind I did not practise the virtues *as virtues*. That is to say, I did not make them distinct objects of contemplation, and endeavour to practise them, as a person generally does in the beginning of the Christian life, by a separate and constrained effort. I seemed to practice them naturally—almost instinctively. The *effort*, if I had made one, would have been to do otherwise. It was my *life* to do them. Charity, sincerity, truth, humility, submission, and every other virtue, seemed to be involved in my present state of mind, and to make a part of it; being each, in its appropriate place, an element of life."

After much deliberation in the pure desire of doing the will of God, she resolved to go, as soon as her affairs were arranged, to the town of Gex, in the east of France, and there to give herself to any work of religious aid which could be performed for the simple inhabitants of the district. Before she went, during a time of great scarcity in Paris, she gave most liberally to supply the wants of those around her. She remarks on this: "God gave such blessings to my alms, that I did not find that my family lost anything by it." "True charity, instead of wasting or lessening the substance of the donor, blesses, increases, and multiplies it profusely. If men fully understood and believed this, how much that is now uselessly dissipated, would be given to the poor, which would scarcely bless those who might receive it more than those who might give."

This reminds us of the saying of an aged Christian who had been remarkable for her benevolence. She said, in the northern Scotch dialect, "The bible says, he that giveth to the poor lendeth to the Lord; I would gie to the poor for vera greed: I'm so sure it will be paid back to me again."

Lest she should be prevented from accomplishing her purpose of leaving Paris for the east, by the influence of relatives with those in power, she went as quietly as she could, sailing up the Seine in a boat. A little story of her child on this voyage will occupy part of the space allowed for this review more to the satisfaction of the readers than so much of our own remark.

"Her little daughter, afterwards the Countess of Vaux, and by a second marriage the Duchess of Sully, then a little child, sat in the boat, and employed herself in cutting the leaves and twigs which she had gathered on the river-banks, or as they had floated by on the water, into the shape of crosses. In this way, she made a great number; and then, apparently unconscious of what she was doing, she went and fastened many of them to the garments of her mother. Her mother, at first, did not particularly notice what she was doing; but directing her attention to it soon afterwards, she found herself almost literally covered with crosses, which her little daughter had thus made. Having borne the cross in times past, and seeing but little prospect of a different result in future, she could not help looking on the act of her child as a sort of symbol and foreshadowing of what she would be called to endure. And this seems to have been the view of sister Garnier, who remarked to Madame Guyon, "The doings of this child appear to be mysterious," and turning to the child, she said, "My pretty child, give me some crosses too." "No," she said, "they are all for my dear mother." But she gave her one to stop her importunity.

"But what was the surprise of Madame Guyon, when she saw her daughter a little afterwards weaving together a crown of leaves and river flowers. When she had completed it, she came and insisted on placing the crown upon her head; saying, "After the cross you shall be crowned." This perfected the symbol."

Her design in choosing this district of the country for the field of her labours, was to employ herself in general benevolent efforts for the good of those about her whom her influence might reach. She wished and intended to work quietly; but there was a word that burned in her heart and must break forth. She was not one to sympathize much with the doctrine of caution and self-preservation, though urged to a partial concealment, at least, of her religious feelings, by some who were dear to her. Oh! how would the world have fared, how would it have been with many hearts now, if the wise in the kingdom of heaven had practised that reticence which the love and unfaithful prudence of their friends have pressed upon them? For if the great part of the Christian community, existing at any given time, would have been nothing the worse for such concealment of thought, what would have become of those who were fainting for lack of a truer form, or a forgotten reality; and from whom, in the joy of a new spiritual life, was to arise the new church in the church,—that fresh fermenting and new leavening, which all history shows to be the law of life and progress in communities?

The doctrine which she had to preach—and this preaching not by public addresses, or in any way inconsistent with feminine beauty; but by conversation with those whom her reputation for holiness drew to her from all quarters; by a large correspondence, which she in no way forced, but into which she was led; and latterly, by her writings on experimental religion (but why say *experimental*? Is there any other?) and exposition of the Scriptures,—the great doctrine which she had to preach Professor Upham calls Sanctification by Faith: though the impression on our mind is, that she does not in any of the extracts he gives make use of the terms herself. But the terms will express the thing intended; only by this *faith* must be understood something very different from that which has latterly become a watchword for theological declamation. The *faith* here intended is that entire, absolute devotion to God, and community of feeling and desire with him, which inspires the human will with a deeper divine will, and makes a man rejoice in God and not in himself. From this will follow that total holiness of nature of which she speaks in an extract already given. The promulgation of this doctrine was in a great measure owing to the preaching of La Combe, her old friend, who now fully sympathized with her feelings; and who was living at this time in the neighbourhood of her new abode. His way of preaching was attributed to his relationship to Madame Guyon; and both were thus brought unfavourably under the notice of D'Aranthon, Bishop of Geneva, at whose request Madame Guyon had taken up her abode in his diocese. The non-coincidence of external position in the church with actual position or worth is remarkable. In many religious communities the uppermost are, in fact, the scum of those communities, while the good remain concealed below. But where there is not

moral worthlessness associated with high position in a church, there is frequently much spiritual weakness; and the chief trials and temptations of the eminently Christian have come from those who were less Christian than they; not from those who altogether neglected religion. Paul's chief trials seem to have been from the converted Jews, who misunderstood or disliked the universal commission which he bore. We have in the Book of Job another instance of the same fact—good men upbraiding, yes, stigmatizing, a better man than themselves, whose childlike boldness before God they could not understand, but set it down for blasphemy, as the Jews did the assertions of our Lord about his divine origin. So the weak Bishop D'Aranthon, after various attempts to induce Madame Guyon to devote her property to a religious house at Gex, and become Prioress of the same, in order that he might give her other work to occupy her thoughts, and so prevent her from speaking of this new faith, felt himself compelled, on her decided and repeated refusals, to take his stand in opposition to her and her teachings. The consequence was, that, just as the old apostles, she was driven from place to place, now in one city and now in another; wherever she went finding the warmest reception both of love and hate; abused, reviled, exposed even to personal attack; but in all possessing her soul in patience, and desiring nothing but the will of God. But what, perhaps, was ultimately made the principal tool against her, or perhaps indeed was the principal cause of the opposition, was her little book on Prayer. This, entitled "A Short Method of Prayer," was written during her stay at Grenoble, for the use principally of the members of a religious house in that city, who had received much instruction from her, and who desired more. It was only by apparent accident that it came to be published. By *Prayer*, as she uses it, as in the case of the term *Faith*, must be understood something very much beyond the meaning commonly associated with it. It is the inward contact of the soul with God, independent of time, place, and circumstances, whereby the man absorbs divine life from its immediate source; returns, as it were, at any moment to the place of his birth, finding there new life-power, new birth again and again continually. She speaks of this as a state of *recollection;* meaning by that the condition in which all the discursive faculties or exercises of the soul are at rest, the thoughts *recollected*, gathered again from without and turned inwards; the soul resuming its original self and power of communion with its origin. This book and her *Spiritual Torrents* written before the other, during a season of retirement at Thonon; in which the journey of the soul to God is symbolized in the journey of torrents from their mountain sources, to their further and truer source—the ocean,—these two books contain perhaps the most condensed utterance of her doctrines. The former went through five or six editions within a few years; so much was it sought by men who hungered and thirsted after its truths.

At length, after twice visiting Italy, and experiencing various trials and persecutions, she was conducted by the will she worshipped back to Paris, where new and more severe sufferings awaited her. From labouring amongst the poor and illiterate, her influence was now brought to bear in a great measure upon persons of rank and wealth. The sympathy which some of the highest in Paris, and that during the reign of Louis XIV., manifested with Madame Guyon, strikes one with a certain degree of astonishment. Very soon, however, La Combe, her friend and fellow-worker, who had accompanied her from Italy to Paris, was thrown into the Bastile because of his doctrines. In various places he was kept in confinement for twenty-seven years, at the close of which period he died. The chief agent in procuring his imprisonment, which was only prefatory to a more concentrated attack on Madame Guyon herself, was Father La Mothe, a half brother of Madame Guyon, by her father's former marriage. He, at the head of a party, laid the matter before the Archbishop of Paris, who procured a *lettre de cachet* from Louis XIV., and thus got rid of one of the chief promulgators of the new heresy of faith in God. At length her case was brought before the King with a similar result, and she was imprisoned in January, 1688, in a convent in the neighbourhood of Paris. Here she remained, entirely separated from her daughter, and allowed to receive no news from her, for eight months. After being released from this first imprisonment, she became acquainted with Fenelon, between whom and herself arose the greatest sympathy and friendship. Indeed the influence of Madame Guyon in the development of Fenelon's religious feelings and beliefs seems to have been very great. And perhaps his statements of his own views may be regarded as a more finished and philosophical statement of those of Madame Guyon, than that lady was capable of giving herself. But for all this, and the controversy with Bossuet, who so vigorously attacked Fenelon and the new doctrines, the reader must consult Professor Upham's work himself. Madame Guyon was again seized and thrown into prison, passing through two more into the Bastile, where she lay for four years, till she was at length released in 1702; after which she was banished to Blois, where she died in 1717, at the age of sixty-nine.

Towards the close of her biography, a passage addressed to her spiritual children contains the following words:—

"Holy Father! I now commit these children into thy hands. Hear the prayer of thine handmaid. Keep them in thy truth, that the lie may not come near them. To assume any merit out of thee, to attribute any merit to one's self, is to be in the lie. Make them know this to be the great truth, of which thou art jealous. All language which deviates from this principle is falsehood. He who speaks only of the ALL OF GOD, and NOTHING OF THE CREATURE, is in the truth; and the truth dwelleth in him; usurpation and selfishness being banished from his heart. My children, receive this from one who has been to you as a mother; and it will procure you life. Receive it *through* her, but not as *for* her; but as *of* and *for* God. Amen. Glory be to the Lord Jesus Christ."

The letter to a young clergyman (page 226) is especially worthy of being recommended to the perusal of all who feel any interest in the thoughts of Madame Guyon; of all indeed who love reality and truth.

The writer of this Life and Experience, has done his work well; though sometimes one is tempted to wish his that mind were as wide as it is lofty; and that he could show us Madame Guyon still less in a theological and more in a natural manifestation. Yet there is little to complain of even in this matter. What part the clergyman who has edited this English edition has had in the present form of the work, we do not know. But whether he could "revise it so as to leave it entirely uninjured, and may be, more acceptably useful," without making the book the worse for the revision, remains to us doubtful.

History of French Literature in the Eighteenth Century. By ALEXANDER VINET, Professor of Theology at Lausanne. Translated from the French, by the Rev. JAMES BRYCE. Edinburgh: T. and T. Clark.

To the reputation which M. Vinet has gained as a theologian and preacher, this volume adds eminence as a literary critic and historian; in which character he is not inferior in depth or brilliancy to Villemain or De Barante, while vastly superior to them in purity of taste and soundness of opinion. This work has not received revision and preparation for the press by the author himself. It contains a series of lectures, which would have been extended further, had not sickness arrested, and death eventually removed, the lecturer while in the midst of his course. The notes from which M. Vinet lectured, were intended to do little more than suggest the characteristic points, the development of the thought, and passages for quotation. From such notes as these, aided by the reports taken by four hearers, the contents of this volume have been collected; and, under the circumstances, it is a very remarkable and valuable work. Both to the French editors, and to the careful translator, the highest praises are due, for the preservation of Vinet's deep and often subtle thought, in his own pure and exquisite style.

M. Vinet commences his history by taking a rapid view of the seventeenth century, and giving a summary of its peculiar characteristics. It was—especially during its second half—a kind of resting-place between two ages of criticism and infidelity. In the sixteenth century, men deny and interrogate; in the seventeenth, they answer and affirm; in the eighteenth, they begin anew to ask questions, But the certainties of the human mind are seldom full and satisfactory; and when an age affirms, it yet remains to be seen, whether this age be sincere and consistent. "In the bosom of that clear but deep basin (says M. Vinet), in which the mind of the seventeenth century settled, we catch a glimpse of the form of the monster that must, in after times, be brought to light." The general and primary character assigned by M. Vinet to this century is, Authority—in religion, politics, and literature. The literature itself, of this period, was confined within a narrow circle, and was of two kinds: the practical—which aims mainly at influencing the conduct, and which consists principally of the writings of the great preachers and theologians;—and the literature of taste,—which makes itself its own object and end. This narrow literature was, on the one hand, devoid of the capacity of perceiving nature; and, on the other, "man in his most extended and most elementary relations, and in his more general destiny, did not occupy its attention, unless under the religious point of view." Its prevailing idea was, the separation of two essential elements of human life—the noble and the familiar; in this imitating the effort of society, which especially brought about the separation of the classes, according to the degree of their mental improvement. On the whole it may be said, that the writings of this period were distinguished by wisdom, moderation, good sense, and taste; by a certain innocence and ingenuousness in relation to the beautiful; and by a morality higher than that either of the sixteenth or eighteenth centuries.

The eighteenth century in reference to its predecessor, was at once a continuation, a development, and a reaction. On certain points it copied its predecessor; and, at the same time, it modified and weakened it,—witness the feebleness of both extremes of its imitativeness—comedy, and preaching. But, as even decomposition and death are productive, so the eighteenth century brought to its predecessor some new development; and, towards its close, saw the poetry of nature send forth its blossoms. But, finally, as action is ever attended by reaction, and all reaction is vindictive and partial, that of the eighteenth century was violent and excessive; and the age of affirmation upon authority, was succeeded by an age of denial and doubt, especially of three things to which authority chiefly belonged—the ancients, religion, and social institutions.

We shall now give in M. Vinet's own words, the peculiar characteristic of this century:—

"And first let us direct our attention to that of which that age was proud, and of which the name still remains. It is entitled *the philosophic age*, and this pretension in itself, is its most accurate characteristic. Every scribbler called himself a philosopher. A man became a philosopher first and a writer afterwards; the writer only appeared to express the ideas of the philosopher. The epigram and the pastoral song were reckoned a kind of philosophy. But what was this philosophy of the century which preceded ours?—It was composed of three elements. First, an affectation of independence with regard to tradition and prejudice. Among the *prejudices* against which this age directed its battery, religion was the most hated, and was considered the most hateful. —Secondly, the spirit of analysis and the necessity of decompounding, dividing, and discovering the elements of things. The seventeenth century had been the age of synthesis; the philosophic error of the eighteenth century was in not allowing to synthesis its own place. Without it we only philosophize to destroy.—Lastly, sensualism or the sensational philosophy. A man was reckoned to be more philosophical the more he became a sensationalist, and completely rejected the doctrines of the thinkers of the former age. The eighteenth century had its philosophical pedantry, which degraded man and pretended to reduce him to the condition of a mere machine. This pedantry, strange to say, succeeded in heating the imagination; they were supposed to be elevated by what debased them; contempt for everything immaterial, and freedom from every rule of conduct.—We may add to these characteristics the increasing taste for the exact sciences, and especially for the science of nature. No doubt these sciences may be cultivated in an age opposed to materialism; but yet there exists a relation between the tendencies of the materialists of the eighteenth century, and the taste for the science of nature, the spirit of analysis, and the exercise of observation which began to prevail. Men observe better than formerly, and the method of Bacon hastens the development of knowledge. Observation proceeds from ourselves; it leads us to dispute with the objective element; speculation is properly an idea operating upon itself. To be a good philosopher a man must be able both to observe and to speculate; but the seventeenth century, turned to observation, obtained a high rank in speculation. In the eighteenth it was the reverse.—As another characteristic, literature became utilitarian. In the course of the seventeenth century, we have seen practical literature continue bold, and without any secret intention, and the literary perfection of its form derived from the superior excellence of the men of genius, by whom it was cultivated. Esthetic literature, on its part, maintained its nature without mixture. But, in the eighteenth century, the two branches are confounded. Strictly speaking, literature no longer exists in a state of purity; even poetry is devoted to practical objects, and seeks to exercise its influenae in the way of external advantage. This tendency has marred many things in the writings of Voltaire, who has made of his tragedies real sermons upon texts. He preaches on toleration which afforded an excellent subject for preaching, but it is out of place. On the other hand, science becomes literary and worldly. It is not necessary to quote the coquettish book of Fontenelle *on the Plurality of Worlds;* Buffon himself is a literary naturalist.—One feature more; the literature of the eighteenth century is no longer exclusively French. Truly, under Louis XIV., they were not ignornt either of Italy or Spain, but the literature of these two countries only furnished to France a variety of expressions. Spain afforded pomp, Italy the play of wit. These were blemishes of which they soon got rid, and there was nothing more French, on the whole, than the literature of the seventeenth century. At a later period this character changed. They turned to the north at the commencement of the century, namely, to England. Germany only comes in at the end, and even then its influence is weak. England furnishes more, and Voltaire is the first to reveal it. He profits by Shakspeare, and becomes familiar with Newton. Milton was translated by Louis Racine. But they do not so much borrow forms as ideas, of which they avail themselves. English literature is more philosophical than literary. In general, however, there is no balance remaining in this commerce between Europe and France—the latter gives more than she receives. She indemnifies herself for the thought of what she loses in reference to conquest; and if her arms number more reverses than successes, the Europe of the eighteenth century submitted to the yoke of the French mind, more than that of the seventeenth had submitted to the ascendancy of the French arms."

Having now conducted the reader across the threshold, he must be satisfied with a first general view, unless he will take, as we desire that he should, our word for the worth and delightfulness of the provision here made for the gratification of his taste and the instruction of his mind. We pass by, very regretfully, M. Vinet's more detailed view of the men of letters and literary life, and of the works in the various departments of literature, in the eighteenth century in France. After these general introductions, the history treats of the writers of the period successively. Some of

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them are not only little known, but unimportant, except to the completeness of a history of French literature. The greater writers—the Duke de Saint-Simon, Le Sage, Fontenelle, Montesquieu, Voltaire, and Rousseau—furnish subjects in which the genius of Vinet has full scope, and appears in all its force and brilliancy. Taking these historical and critical essays collectively, we admire and are astonished at their deep perception, catholic taste, delicate thought, and fine critical analysis; and are profoundly moved by the presence throughout of a pure and faithful, but most generous Christian spirit, which never either renounces its own high moral standards, or fails to do justice to the slenderest element of truth or goodness, in the estimation of the character, culture, and literary results subjected to its review. As yet, no hand has done for any age of our English literature, what M. Vinet has here accomplished, with such rare discrimination and full success, for the last era of his own country's intellectual development.

One name to which M. Vinet has given prominence, and for which the translator also claims the reader's attention, is that of the Duke de Saint-Simon. A peer of France—superstitious in his regard for birth and rank, yet in full sympathy with the people,—a Christian of the Jansenist school,—a writer of memoirs which delineate character and record facts with a severe fidelity and unsurpassed vividness,—he was altogether one of the most remarkable men and writers of his age. We must claim space for a few characteristics which may induce the reader to seek further acquaintance with this contradictory but really great man.

"Saint-Simon, if it be true that he was of an implacable disposition, and of a bitter, caustic, and acrimonious temper, and that he was a severe censor, had still a heart susceptible of tender impressions. Any accidental display of virtuous conduct, or the remembrance of a virtuous man, makes his heart beat, and communicates to his style a pathos which no one has surpassed, because no one has been more deeply affected. As to the qualities of his mind, none had quicker discernment or more profound sagacity. Two causes produced this sagacity, sympathy and antipathy, benevolence and ill-will, all that was amiable in the soul, and all that was atrabilarious in the character. But sagacity connected with charity is, perhaps, the most profound: hatred is no doubt, sagacious, but it is blind; not only does it prevent us from seeing what is before us, but it makes us see still more what is not. Saint-Simon drew from both sources, and we must not trust him too far,—for he is frequently unjust, nor be too hasty in condemning him. The glory of the time of Louis XIV. is frequently conventional; it has a prejudice in its favour. We feel indignant at reading the character of Fenelon, and yet in his life we meet with circumstances which confirm the judgment that Saint-Simon has pronounced. Above all, we owe to Saint-Simon the picture of a reign. This book is the true *Age of Louis* XIV. Voltaire has only made a flattering portrait of it; he pardons everything in an epoch favourable to literature and the arts. We cannot but be astonished that the illusion still continues. This age, after all that has been said, although we cannot help charging it with hypocrisy, must have been great. The memoirs of Saint-Simon produce in this respect a strange and painful impression. He treats this memorable period nearly in the same way as the herald-at-arms of La Marck is treated in Quentin Durward. This brilliant court, distinguished for propriety, mental refinement, and politeness of language, is stripped naked, lashed and torn to pieces by one of those who formed a part of it. He himself eminently aristocratical, does not perceive how much contempt he brings upon his order; but royalty especially is rendered contemptible by this species of reading. In some things it becomes ridiculous, in others, hateful."

Let us also exhibit the breadth of the author's sympathies, by a few words on Le Sage and his *Gil Blas*.

This admirable painting is one of the plainest and most profound that exist. After Molière there is nothing equal to it. Sir Walter Scott's enthusiasm for Le Sage is easily understood; their genius was of the same stamp; both younger brothers of Molière, and both endowed with the power of representing human nature in all its reality. *Gil Blas* presents a series of perfect and immortal types—a magazine perpetually open to the allusions of social wit. Who is unacquainted with Dr. Sangrado, the Archbishop of Grenada's homilies, the parasite and the gluttonous canon. The plot has indeed nothing remarkable, it is frequently childish, and amuses children, or what remains of the child in every one. But what should more reasonably amuse us is the episodes, which may be compared to the scenes of Molière, and are the result of invention, the extreme variety and the comic in interest as well as the comic in character. The style is on a level with all the rest, natural, pure, perfectly correct, and astonishingly circumspect. Le Sage is not one of those writers who always say everything, and whose expressions go beyond thought. He restrains himself, and leaves something to be conjectured, or rather he gives the reader something to do. It is a delicate artifice of good writers; they know that the reader delights in taking his share with the author. The writers of the present day break up the door; *Gil Blas* opens it to you gently. Besides, the subjects treated by Le Sage require caution; his pen is as chaste as his subjects are unfortunately the reverse. At present, the more dangerous the subject, the more is the danger increased by the mode of expression. Le Sage on the contrary, remains cool, where he might have attempted to be vehement. He treats grave subjects with irony, and makes you laugh at wickedness, which is certainly not right, but it is better than to make you sympathise with it. He may use a pernicious influence over your mind—over your senses never. This romance ought not, however, to be put into everybody's hands. It does not contain a single honest character, nothing but knaves and weaklings, and even the very weaklings are far from being honest. This is a mere abstraction; happily the real world is not so constituted. The result is, that Le Sage does not interest us in any one, not even in his hero; we could have no pleasure in such bad company. Even when he winds up the story, and when Gil Blas is happy as he advances in age, we would be delighted to think that the author is to leave us under an impression somewhat pleasant and serious; at that moment, and in the last expression in the book, he is pleased to thow us into irony and scepticism. In a word, *Gil Blas* is the paraphrase of the celebrated maxim of Rochefoucald:—"Virtue is only a word, it is nowhere found on the earth, and we must be resigned."

The criticisms on the writings of Voltaire and Rousseau are, as they should be, the fullest and most elaborate in the volume: but we can only praise, in passing to a conclusion, the power and skill with which their *characters* are vividly presented to us. There is Voltaire,—the representative *par-eminence* of the eighteenth century,—the personification of instinct and worldliness, almost universal in his *talent*, the master of all questions and of every mode of writing,—the scornful contemner of man, the relentless foe of Christianity,—whose character, however, is not to be represented merely by balanced panegyric and animadversion,—who indeed "served the the cause of the Prince of Darkness better than any man," but who, "when we enter into the interior of his being, was a man like many other men," to be regarded with a feeling which excludes hatred, preserves pity, and is only sad. And there is Rousseau,—the most powerful writer of his age, but also a man of more talent than genius,—wanting "neither force, nor proportion, nor animation, nor originality, nor warmth," but deficient in "that calmness which arises from the consciousness of truth, that candour of an upright and simple mind,"—who obstinately pursued a grand idea, "the idea of the Gospel, namely, Regeneration, but sought it where it *is not* (yet seeks it, which is a great matter),—who when he attempted to establish "that man is *good*, only proved, and illustrated in himself, that he is *bad*,"—who, when "he pretended to substitute for the dry and dull deism of Voltaire an attractive deism, heightened with fancy and sentiment, only proved the insufficiency of deism for the consolation and support of humanity,"—so that by his lips "Deism has spoken its last word."

We receive this work with great satisfaction; and as that by which M. Vinet is likely to be longest and best known to the *general* public, both here and in France.

The Autobiography of the Rev. William Jay, with Reminiscences of some Distinguished Contemporaries, Selections from his Correspondence, &c. Edited by GEORGE REDFORD, D.D., LL.D., and JOHN ANGELL JAMES. London: Hamilton and Co.

WILLIAM JAY, as the great pulpit celebrity of Dissenters for considerably more than half a century, and as a man of great personal excellence and ministerial usefulness, was worthy of such a memorial as this volume is intended to furnish. So long a life—spent amongst *three* generations—which so early emerged into publicity, and throughout had its intimacies and associations with many eminent and admirable men, could not fail to furnish materials for an interesting biographical record, or to afford valuable reminiscences of the persons and events of departed days. The friends of Mr. Jay, and not a small public, have looked with much expectation to the promised appearance of this Autobiography and Sketches of Contemporaries; but it is probable they will suffer some disappointment from the volume now placed in their hands. The *Autobiography* extends only to a hundred and seventy pages, and contains but a meagre record of such a life, but an unsatisfactory portrait of such a man. The fact is, that Mr. Jay commenced it when *seventy-four* years old, and wrote it with too much of the obliviousness of great things and garrulity about small ones, which generally mark advanced age. In dates and names of places, it is deficient almost to the length of their entire absence; in incident it is very sparing and unimportant; and in the matter introduced, the merely *outward* has such prominence, that it can scarcely be said to reveal a *life* at all. On the slender thread of his narrative, Mr. Jay has suspended a rich variety of reflections and results of experience, which, even when most desultory in manner, we receive with open heart and reverent docility from the lips of a wise and genial old man. But we regret that, both in the *Autobiography* and the *Reminiscenies*, the Editors, in their regard for their friend and father, have left untouched many trivialities and weaknesses, which one may lovingly overlook in old age; but which will require from the *outside* public, to whom this book may come, a more generous sympathy and more kindly construction than can be safely reckoned for; or, may bring the author into something of contempt, and under suspicion of a too great self-love, and an unpleasant consciousness of his own "standing and acceptance," so frequently referred to. If any one desired to ridicule this book, and to depreciate Mr Jay before the world, there are unfortunately a great many things here that might be easily and successfully enough made use of. With all persons, however, to whom he was really known, his goodness and simplicity of character, and his long-continued useful labours, will secure him higher justice than he has done himself in these autobiographical letters, and a better intellectual fame than the quality of this volume, taken by itself, would warrant.

The facts of Mr. Jay's life were few, and not remarkable. They show that a man may occupy a prominent place in the church, and a large place in public estimation, without being personally an interesting and effective subject for a life story. He was born of poor and pious parents, of very slender education, but of great good sense and high integrity. His father was a working mason, to which trade William Jay was put, after passing through a boyhood which gave no promise of his future, and enriched by no further culture than the elements of reading, writing, and arithmetic. His family attended the ministry of a Presbyterian, whom Mr. Jay describes as "a Clarkean Arian, a dull and dry preacher, but a lovely character." From this good man the boy received much kindly attention, and the present of the first two books he ever possessed, Watts's Scripture History, and Bunyan's Pilgrim's Progress. William Jay early felt the need of a more spiritual instruction than he was receiving; and when he told something of his state of mind to his minister, the latter put, strangely enough, into his hands a letter from a young man whose father (to use the minister's own words) had become a *Methodist*, and wished to convert *him*. Jay had never heard the name before, but he resolved to hear the Methodists: he did so, and gladly received the words of truth, and thenceforth obeyed them. Shortly after, he had the opportunity of several times hearing that "celestial creature" (as Bishop Jebb called him), Cornelius Winter; and drew the attention of that excellent man, who, after conference with him, invited him to the theological academy he then conducted at Marlborough. After a very slight literary and theological preparation, William Jay began to preach, being little more than sixteen years of age; and before he was of age, he had preached nearly a thousand sermons! "The boy is father to the man:"—the truth will be well illustrated by Mr. Jay's account of one of his first receptions and his first sermon:—

"Soon after I had begun my early career, I went to supply for a Sabbath at Melksham. At this time there was residing there an old gentleman from London, a very wise man, at least in his own conceit. I called upon him on the Monday morning. He received me rather uncourteously. He did not, indeed, censure my preaching, but rudely said, he had no notion of *beardless* boys being employed as preachers. 'Pray, sir,' said I, 'does not Paul say to Timothy, "Let no man despise thy youth?" And, sir, you remind me of what I have read of a French monarch, who had received a young ambassador, and complaining, said, "Your master should not have sent me a beardless stripling." "Sir," said the youthful ambassador, "had my master supposed you wanted a beard, he would have sent you a goat!"' The first sermon I preached was at Allington, a village near Stonehenge. The text was 1 Pet: ii. 3: 'If so be ye have tasted that the Lord is gracious.' The division was, 1. The Lord is gracious. 2. The best way to know this grace is by tasting it. 3. Such knowledge will have an influence over its possessor; for, if we have tasted that the Lord is gracious it will induce us to love him—it will draw out our desires after more—it will make us anxious to bring others to partake with us, &c."

Both the repartee and the "skeleton" in this extract as are thoroughly *Jay*-ish as anything that could be selected from a later period of life. On leaving the Marlborough Academy, Mr. Jay was for a short time at Christian Malford, and then for twelve months at Lady Maxwell's chapel at the Hotwells; but, having already been selected by the late Rowland Hill as a supply for Surrey Chapel, he had become known in London to Mr. Tuppen, then the Independent minister at Bath. Argyle Chapel, Bath, was erected for this minister, but in consequence of his illness and incapacity, Mr. Jay preached at the opening of it; and on Mr. Tuppen's decease soon afterwards, he accepted an invitation to become the pastor there. With this people, as is well known, he continued throughout life; and from the period of his settlement, there is little to be told of his career, but that he was a most "acceptable" and popular preacher, gained universal respect, and broke in occasionally on his ministerial routine at home by those annual journeys to the metropolis to preach at Surrey Chapel, which did so much to extend his fame, and which continued, with more or less regularity, till, after a pastorate of upwards of sixty years, he finally retired from public life and labour. This slender narrative forms the substance of the *Autobiography*; but the manner in which it is clothed must be illustrated by an extract or two.

It is interesting to see how a man regards, from his advanced position and mature age, the scenes and circumstances of his youth, and the road by which he has travelled upwards and onwards. The following passage bears on this subject:—

"I have been asked whether my happiness was increased and improved by the change and elevation in life which I have experienced? It may not be amiss to offer a few reflections suited to this inquiry.—'The Lord,' says the church, 'shall choose our inheritance for us.' [David's case is then instanced.] . . . If lesser things may be

compared with greater, I am equally sure, that the revolution in my circumstances was by the Providence of God; not a thought of the change—much less a design, was, or could have been, rationally entertained by myself or my friends, till the door was suddenly opened, in an entirely new direction, and I was led by a way I knew not, and in paths which I had not known. In such a case, the will of God is to be supremely regarded; and the dispensation is not to be judged of by what we suffer or enjoy. . . . But I am not disposed from experience to make men dissatisfied with their own allotment, and to such great things to themselves, by representing all the advantages as to enjoyment, on the ascending scale. . . . . Possessions gender fears and cares; talents increase responsibilities—where much is given, much will be required. And who can be satisfied with his own improvements? Many new sources of usefulness may be opened, and this will weigh with a pious mind. . . . . Many new sources of pleasure also may be opened; but every comfort has its cross; sensibility also may be quickened; but strong feeling may increase anguish as well as enjoyment. A man, if destitute of the necessaries of life, must be wretched; but if he has a sufficiency with regard to food, clothing, and habitation, suited to his state, he may be called poor; but he is only comparatively so. Crabbe often takes his aim too low—his poor are the abject poor—the inmates of a parish workhouse, or the contents of the back streets of a borough, and commonly immoral and vicious. But take a peasant or a mechanic in a village, sober, moral, religious; his wishes bounded by the simplicity of rural life—his sleep sweet—his meals, though plain, sauced by appetite—his hands sufficient for him—his labour limited and free from distracting cares—his little garden yielding him the useful vegetable and the Sunday flower—the Sabbath, a day of pleasing change, and rest, and refreshment of spirits—the going to the house of God in company—and the Bible, now more amply read, though not forgotten during the week—take such an one, and his condition as to enjoyment will not shrink from a comparison with thousands, who never look down upon him but with contempt, or pity, or indifference. . . . . My testimony, perhaps, may be supposed to be too favourable, and to require some deduction, on two accounts:—*First.* That I left village life early, and before I was grown up, so as to be fully initiated into its good or evil. There is some little force in this, though I was old enough to observe, and feel, and judge. *Secondly.* That in my boyhood, village life was superior to what it now is. This deserves notice; and there have been, I fear, many changes for the worse. I need not describe what it is at present. But when I left the neighbourhood of my native place, abject penury, and extreme destitution, and sordid suffering, were rarely ever to be seen. Most even of the cottagers had a swine-sty, and baked their own bread; many of them also brewed their own beer, or made cider, and if not for constant use, had a little beverage for festivals and particular occasions. Those who, during mowing and reaping seasons, went forth to labour carried their bottle afield with them, and were generally supplied at meals with cold or warm meat and vegetables. Now, bread and water, with few exceptions, is all the provision, all the support, all the comfort, thousands of men, women, and children have amidst the burning sunshine and exhausting labour of a summer's day."

We do not assent to the relative truth of the contrasting pictures given at the close of the above extract. We could furnish widely different testimony as to the past and present condition of the villages and the peasantry of our country; but we must allow for the haze of years through which an old man sees the past, and for the glorifying power of early and happy associations. Our next quotation exhibits Mr. Jay as the student of his own calling as a preacher, and unfolds the method which, in *his* hands, and favoured by his mental idiosyncracies, secured so much attractiveness and success for his preaching:—

"If I mention (says he) some things which have been noticed in my style of preaching, not censoriously, yet rather in a way of complaint, it will not be for the purpose of defence, but of explanation. It will then be seen, if I have erred, that it has been more by rule than by thoughtlessness; and the reader will be left at full liberty to judge for himself. I am aware of what has been said of the importance of unity of design in a discourse, especially by Mr. Fuller, who so well exemplified his own advice. With this mode I have not been wanting sometimes to comply, and I have occasionally found great advantage in selecting a single sentiment, and pursuing it through the whole discourse. But I have much more generally followed the textual treatment, deriving the contents of the sermon from the parts and even the terms of the passage, and this unavoidably rather trenches on unity. But may not the want of unity in the subject be compensated, and more than compensated, by variety? In the Drama, much has been written of the unities by the French, who also always boasted of maintaining them. But has one of their authors anything equal to the mixed productions of Shakespere, who often violates them all? But in preaching it should be remembered, what diversities of persons and cases there are before us at every service, and how unlikely these diversities are to be reached by the very same thing. We are rightly to divide the word, and give to each a portion of meat in due season. The *Day of Judgment* admits of many separate views. It may be considered as a day of aggregation—a separation—a day of manifestation—a day of retribution. And Bourdaloue or Massillon would confine himself to one of these exclusively. But would this method be likely to be so useful, or to strike various and different minds, as a few bold strokes on all of them?"

These appear to us to be two of the very best passages in the *Autobiography*, and will represent the work as favourably as possible to our readers. There are some further remarks on preaching, which we would extract had we room; and some capital observations on Pastoral Visitation (pp. 150-156), worthy of everybody's attention and consideration. A Supplement, by the Editors, brings down the account of Mr. Jay's life to its close; and there are added the recollections of a daughter, of a son-in-law, and of his physician, by way of completing the portraiture.

The *Reminiscences of Distinguished Persons*, called by Mr. Jay himself, "Practical Illustrations of Character," contain very little of the delineation of character, and in a few cases, but little of the just appreciation and discernment of it. They are to a considerable extent autobiographical, and will, perhaps, be generally considered the most interesting part of the volume. They contain abundance of anecdote; but such anecdote, almost without exception, as illustrates Mr. Jay's inclination to the quaint and odd, and his high enjoyment of that queer humour which lurked beneath the decorous gravity of not a few of his early contemporaries in the pulpit. There is a good deal about William Wilberforce and Hannah More, with both of whom Mr. Jay was well acquainted; although their respective biographers suppressed as much as possible the fact of the intimacy, and did Mr. Jay's name some injustice, by which he was grieved and his friends justly annoyed. Judging, however, from his own and his editors' statements, we cannot regard the acquaintance as one—especially in Wilberforce's case—which necessarily involved a prominent introduction into the memoirs of these persons: on the contrary, the principle which demands a place for Jay in the life of Wilberforce, would demand a still more prominent place in the life of Jay for many admirable and noticeable persons, who are altogether omitted and ignored in these pages. Nor do we see that the sketches of "the Reminiscent" (as Mr. Jay oddly writes), add anything material to our knowledge of either Wilberforce or Hannah More.

We will not discuss the propriety of Mr. Jay's opinion as to the fitness of good John Newton to be the religious director of poor Cowper; but we gladly quote a few recollections of the most genial sides of that fine character.

"Mr. Newton invited me to call upon him; and to his kind of open breakfast. I soon repaired; and for years afterward, whenever I was in town, I availed myself as often as it was in my power of this invaluable privilege. On these occasions one met with ministers and Christians of all denominations. . . . In the family worship, after reading a chapter, he would add a few remarks on some verse or sentence, very brief, but weighty and striking, and affording a sentiment for the day. Whoever was present, he always prayed himself; the prayer was never long, but remarkably suitable and simple. After the service and the breakfast, he withdrew to his study with any of his male friends who could remain for awhile, and there, with his pipe (the only pipe he ever liked, except Robert Hall's), he would converse in a manner the most easy, and free, and varied, and delightful, and edifying. . . . There was nothing about him dull, or gloomy, or puritanical, according to the common meaning of the term. As he had much good nature, so he had much pleasantry, and frequently emitted sparks of lively wit, or rather humour.

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"When I one day called upon him, he said, 'I am glad to see you, for I have just received a letter from Bath, and you may know something of the writer,' mentioning his name. I told him I did, and that he had been for years a hearer of mine, but he was a most awful character, and 'almost in all evil.' 'But,' says he, 'he writes now like a penitent.' I said, 'he may be such; but if he is I shall never despair of the conversion of any one again.' 'Oh,' says he, 'I never did, since God saved *me*.'—I recollect a little sailor boy calling upon him, with his father. Mr. Newton soon noticed him, and taking him between his knees, he told him he had been much at sea himself, and then sang part of a naval song. Was this beneath him? Would not the lad always favourably remember him?"

In Mr. Jay's Reminiscences of another individual, a Mr. Holmes, we find a good story of John Newton, which we submit to the people who know all about the "trumpets" and "seals" and "vials." Mr. Reader, of Taunton, had been led into an inordinate study of the Book of Revelation, and had become fanatical in its interpretation. He published a book on the subject, which he sent to Newton, who replied in the following letter:—

"'Dear Sir, I am much obliged by your kindness in sending me the volume on the Apocalypse; but you must excuse me for not criticising the contents, for which I have neither leisure nor ability. I hope God has for some years given me a word in season for him that is weary, but he has not given me a capacity to open the seals.—I am, &c., John Newton.'"

Mr. Jay's characteristic comment on this Apocalyptic fervour of Mr. Reader's is—

"We are not ignorant of *his* designs who is not only the accuser of the brethren, but the tempter too. Had he addressed this excellent man with anything obviously erroneous or sinful, he would have said, 'Get thee behind me, Satan.' But it was otherwise when he approached him in sacred attire, with the Bible in his hand, and the text in his mouth,—'Blessed is he that readeth, and they that understand the words of this prophecy.'"

The Rev. John Ryland, of Northampton, father of the late Dr. Ryland, was one of the eccentric men, amongst Dissenters, of the Parr stamp—a generation now extinct. Mr. Jay knew him well:—

"He was a peculiar character, and had many things about him *outre* and *bizarre*, as the French would call them; but those who have heard him represented as made up only of these are grossly imposed upon. . . . His apprehension, imagination, and memory, to use an expression of his own, rendered his brains like fish-hooks, which seized and retained everything within their reach. His preaching was probably unique, occasionally overstepping the proprieties of the pulpit, but grappling much with conscience, and dealing out the most tremendous blows at error, sin, and the mere forms of godliness.

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Speaking of him one day to Mr. Hall, he related the following occurrence:—'When I was quite a lad, my father took me to Mr. Ryland's school at Northampton. That afternoon I drank tea along with him in the parlour. Mr. Ryland was then violently against the American war; and, the subject happening to be mentioned, he rose, and said, with a fierce countenance and loud voice,—"If I was General Washington, I would summon all my officers around me, and make them bleed from their arms into a basin, and dip their swords from its contents, and swear they would not sheath them till America had gained her independence." I was perfectly terrified. "What a master," thought I, "am I to be left under!" and when I went to bed, I could not for some time go to sleep.' Once a young minister was spending the evening with him, and when the family were called together for worship, he said, 'Mr. ——, you must pray.'—'Sir,' said he, 'I cannot.'—He urged him again, but in vain. 'Then, Sir,' said he, 'I declare, if you will not, I'll call in the watchman.' At this time a watchman on his round was going by, whom he knew to be a very pious man (I knew him too); he opened the door, and calling him, said, 'Duke, Duke, come in; you are wanted here. Here,' said he, 'is a young pastor that can't pray; so you must pray for him.'"

Mr. Jay also tells two anecdotes of this singular man, which he calls "characteristic," though he does "not wholly admire them as proper."

"At this time, the first opposition was made to the Slave Trade, and he threw all his impassioned energies into the condemnation of the accursed traffic. One morning I was reading to him some of the reported miseries and cruelties of the middle passage; among others, of a captain who had a fine female slave in his cabin, but, when her infant cried, he snatched him up, and flung him out into the sea; still requiring the wretched creature to remain, as the gratifyer of his vile passions. At the recital of this, Mr. Ryland seemed frantic, and to lose his usual self-control. He was agitated, and paced up and down the room. 'Oh God, preserve me! Oh God, preserve me!' and then, unable to contain any longer, burst forth into a dreadful imprecation, which I dare not repeat. It shocked me, and I am far from justifying it; and yet, had the reader been present to witness the excitement and the struggle, he could hardly have been severe in condeming him."

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"He took my place one Tuesday evening at Surrey Chapel, and preached a most striking sermon from Daniel's word to Belshazzar—'But the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.' After an introduction, giving some account of Belshazzar, he impatiently and abruptly broke off by saying,—'But you cannot suppose that I am going to preach a whole sermon on such a —— rascal as this,'—and then stated that he should bring home the charge in the text against every individual in the place, in *four* grand instances."

We must make room for an authentic addition to the many stories told of Rowland Hill.

"Mr. Hill was not, as many think, who have only heard of him by report, that lying tale-bearer, a mere boisterous bawler. He was sometimes loud, and occasionally even vehement; but in common his voice only rose with his subject; and it was easy to perceive that it was commonly influenced and regulated by his thoughts and feelings. He was not like those who strain and roar *always*, and *equally*, having no more energy or emphasis for one thing than another. As the parts of a subject must vary, some being more tender, some more awful, some more plain, and some more abstruse, a uniformity of vehemence must be unnatural; it is obviously mechanical; and will, after a while, have only a kind of automaton-effect. Mr. Hill had an assistant that erred this way, and I remember how he one day reproved him. 'J——,' said he, 'you yelp like a puppy as soon as you get into the field; but I am an older hound, and do not wish to cry till I have started something.' . . . Not very long before his death, meeting an acquaintance who was nearly as aged as himself, he said, 'If you and I don't march off soon, our friends yonder' (looking upwards) 'will think we have lost our way.' . . . . Mr. Hill sometimes rendered a word of rebuke equally strong and witty. Thus, when a preacher of no very good reputation was in the vestry of a place where he was going to preach, and seemed uneasy lest his servant should not arrive in time with his cassock, Mr. Hill said, 'Sir, you need not be uneasy; for I can preach without my cassock, though I cannot preach without my character.' As he was coming out of a gentleman's house in Piccadilly, he met in the passage a minister with a begging case, who, though popular with some, had, it was suspected, been imposing for a good while on the religious public; who offered him his hand, but Mr. Hill drew back, and looking him in the face, said, 'Ah, I thought you had been hanged long ago.' . . . I *know* that once at Wotton he was preaching in the afternoon (the only time when it seemed possible to be drowsy under him), he saw some sleeping, and paused, saying, 'I have heard that the miller can sleep while the mill is going, but if it stops it awakens him. I'll try this method;' and so sat down, and soon saw an aroused audience."

There are also Recollections of Robert Hall, John Foster, Richard Cecil, and other less eminent persons; but we have no space for further extract, and have already given enough to indicate to our readers the kind of interest belonging to these sketches.

Messrs. Redford and James have appended to the volume some appreciative and thoroughly just "Observations on Mr. Jay as a Preacher." They dwell on his strong, sound sense, his naturalness, his felicity of illustration, his mastery of the pathetic, his aptness in the quotation of Scripture, and his good, plain, Saxon speech:—qualities which he possessed in great force, and combined with the world knows how great popular effect.

Two or three specimens are given of Mr. Jay's week-evening addresses at the latter period of his life. They had been better omitted; for they have no great excellence;—indeed, are chiefly marked by pointless drollery;—and excite in *us* thankfulness that such a style of address is not, and cannot be again, common.

We could almost have wished both abridgment and enlargement in the book; but probably the Editors have rightly judged what the public would desire and expect from them.

The Philosophy of the Infinite; with special reference to the Theories of Sir William Hamilton and M. Cousin. By HENRY CALDERWOOD. Edinburgh: T. Constable and Co.

THAT Man exists in relation with the Infinite,—that he never has conceived, and cannot, by any effort of his mind, conceive himself restricted to a relation with the merely finite,—that the Infinite is a prominent object in thought and feeling, and that its recognition has exercised a powerful influence throughout the entire history of the race,—these are the facts from which the discussion contained in this work sets out. Has Man a positive conception of the Infinite?—Can he have any notion of an Infinite Being?—If so, what is the peculiar nature of the conception, and the particular relations in which it is found to arise?—these are the inquiries it is sought to answer: and the whole question is one, the determination of which must be based upon the deliverance of consciousness, and be in accordance with the conditions which regulate human thought.

There are preliminary questions. *First*, as to *terms*. Sir William Hamilton has distinguished the *Infinite*, as the "unconditionally unlimited," from the *absolute*, as the "unconditionally limited;" while to both belong the characteristic of being *unconditioned*, and they are therefore taken together to constitute one genus under this title. Sir William thus treats the problem of the unconditioned as two-fold,—the Infinite is *unlimited*, the Absolute is *limited, but perfect*,—and that which they possess in common is, that they are destitute of any conditions or relations which affect their existence. It is the object of the author of this treatise to show, at the outset of his inquiries, that the problem is *not* thus *twofold* but *one*—that the Infinite is also Absolute, and that the absolute postulated by Sir William is not really absolute. He acutely exposes and reasons against what he deems the fallacy in Sir William's statement and its examples, and maintains that the *single* unconditional object is the Infinite; and he uses the three terms, *Infinite*, *Absolute*, and *Unconditioned*, as synonymous. A *second* preliminary is, that in endeavouring to answer the questions—can we have any notion of Infinite extension in space? or, of Infinite duration in time? or, any knowledge of a God, Infinite in all his attributes?—we almost inevitably feel that there is a want of harmony between the logical and psychological,—that the decision of the judgment is at variance with the deliverance of consciousness. Consciousness replies to these questions, "that we have a positive notion of the Infinite, and that it is not a mere negative notion; and that we have a positive conception of the Infinite Being." On the other hand, the judgment replies, "that the Infinite cannot be embraced by the finite." Is there, then, any discrepancy in these decisions? or, are these different results obtained by viewing the question in different aspects? Our author maintains, that the two positions are perfectly compatible,—if when we examine consciousness, we find that we have a notion of the Infinite, though not a distinct conception, such as is obtained by embracing an object,—and if when we view it in the logical aspect, we find that our decision only involves the conclusion, that we cannot embrace the Infinite in all its extent. These hypothetical results, the author has to bring to the rank of established conclusions by the argument that follows.

The opinions of philosophers on this question, whether a knowledge of the Infinite be possible, or, whether it be entirely beyond the reach of human thought?—have been reduced by Sir William Hamilton to *four*. One of these is the doctrine of Kant, another, that of Schelling: but, as Mr. Calderwood writes with especial reference to the theories of Sir William himself and of M. Cousin, we quote but these from his classification—especially as they divide philosophers generally at the present day.—"The Unconditioned is incognisable and inconceivable; its notion being only negative of the conditioned, which last alone can be positively known or conceived,"—this is the opinion maintained by Sir W. Hamilton. "It *is* cognisable and conceivable by consciousness and reflection, under relation, difference, and plurality:"—this is the doctrine adopted by Cousin. Mr. Morell leans to this view, and represents many good thinkers, when he confesses that, though "not yet prepared to combat, step by step, the weighty arguments by which the Scottish metaphysician seeks to establish the negative character of this conception," he finds that he "cannot divest his mind of the belief, that there is something *positive* in the glance which the human soul casts upon the world of eternity and infinity." This opinion of Cousin's under some important modifications, is, also, the conclusion of Mr. Calderwood, who—modestly and respectfully, as becomes an admiring pupil, but yet firmly and decisively as becomes a lover of truth—subjects, "step by step," his great master's argument to a searching criticism, with a view to its thorough refutation.

We shall now quote from Mr. Calderwood's "recapitulation," a summary of his argument against Sir William Hamilton, which is developed in the body of the work with all necessary fulness and clearness.

"Sir William maintains that the Infinite is that which is out of relation, and which cannot exist in relation; consequently, the Infinite cannot be realized in thought, since thought involves relation. The Infinite is by its very nature unconditioned, and consequently cannot be made an object of thought, since to think is to condition. To this we reply, that such an Infinite is an impossibilty not only in thought, but in existence, so long as we exist and other objects exist around us. Moreover, granted that the Infinite exists, and it is plain that it may exist in relation, provided there be nothing in that relation to limit or restrict it. Granted that an Infinite Being exists, and if there be nothing in the existence of created objects to limit the Infinite One, he may exist in the relation of Creator. Finally, if the act of thought, though limited itself, does not limit the object of thought; and if thought may be exercised on an object whose entire extent is not realized by the mind; then the Infinite may be the object of thought.—Having maintained that the Infinite cannot exist in relation, and therefore cannot exist as an object of thought, Sir William is next led to assert that the only manner in which we can form a conception of the Infinite is by a 'negative notion.' To this we reply, that a 'negative notion' is no notion at all, and that, irrespective altogether of our knowledge of the Infinite, a 'negative notion,' as defined by Sir William, is a mental impossibility, and its statement psychologically untenable. To obtain a 'negative notion' by thinking away the positive qualities belonging to an object is altogether impossible. We can think only as we think existence; and we can think away certain qualities, only by thinking certain other positive qualities in their stead. We, therefore, set aside the doctrine of a negative notion as incompetent."

The reader is now prepared for the author's brief final statement of the doctrine concerning our knowledge of the Infinite which he has himself developed and illustrated at large in this work. He compresses it as follows:—

"1. That man does realize a positive notion of the Infinite.

2. That this notion is not realized by any course of addition or progression (either in space or time) which, starting from the finite, seeks to reach the Infinite, and is not the result of any logical demonstration.

3. That this notion of the Infinite is a fact, or *ultimate datum*, of consciousness, involved in the constitution of the mind, and arising in various relations.

4. That this notion of the Infinite, though real and positive, is only partial and indefinite; capable of enlargement but not of perfection."

After this statement, the exact position of Mr. Calderwood, in relation to Sir William Hamilton's "law of the conditioned," may be described in a few words:—

"When Sir William says, that '*conditional limitation* is the fundamental law of the possibility of thought,' we deny it, but when he says that thought is only of existence conditioned, and that by existence conditioned, he means 'existence relative,' that is, 'existence thought under relation,' we admit it. We admit that all our knowledge is of the relative, but we assert, *that there may be a relative knowledge both of the finite and of the Infinite.* While, however, we maintain that we have a conception of the Infinite, we at the same time hold, that our knowledge of it is only imperfect, and, therefore, we most heartily and fully concur in the principle laid down by Sir William, that 'the capacity of *thought* is not to be constituted into the measure of *existence*.' But this principle we hold rather as the result of our own doctrine, than of the doctrine of Sir William. If, as this philospher says, our knowledge is only of the limited, how it is that we at once recognise the validity of the principle, that 'the capacity of thought is not to be constituted into the measure of existence?' On our doctrine, which admits a partial recognition of the Infinite, the fact is at once explained. We assert a knowledge of the Infinite, but only an indefinite knowledge; therefore, we at once recognise the principle that the limits of our knowledge are not to be regarded as the limits of existence. Tell us that we can have no knowledge of the Infinite, and we reply that, on such a doctrine, faith in God is an impossibility. But, grant the conception of the Infinite which we have maintained, partial and indefinite though it be, and our faith has obtained a firm basis."

We have now to indicate—and of course we can do little but indicate—the course of Mr. Calderwood's argument for the *positive notion of the Infinite* which he professes.—It is first revealed in our notion of Time and Space, as necessary conditions of thought. In thinking an object, it is a mental condition that we think it has existing in Time. But while the conception of Time is a necessary condition of thought, you may crowd into it object after object, to the very utmost limit of your power, and still Time is conceived as stretching *beyond*, presenting no barrier to the continuous extension of the objects of thought—unrestricted and unrestricting, unlimited and illimitable. It is an *irrestrictive condition* of Thought.—The same is true of Space. Conceive an object existing in Space, and then crowd into space object after object, yet, so marvellous is the nature of this condition of Thought, it does not restrict you, and is realized only as unended and unending. Both Time and Space must be thought, and are thought, stretching beyond any limits we may assign; and in them we realize the notion of the Infinite.—But the conception of Infinite Space and Infinite Time is given as an introduction to a higher conception—of a Being who fills all Space, and who ever has and ever will exist. It is a necessity of our nature to think a *First Cause* as the originator of all other objects;—this is a fact of consciousness. We do not reach this conception by any process of reasoning, inasmuch as such a process would be logically incompetent, as inferring an infinite cause from a limited manifestation of power. Yet we do, and must think a First Cause, and cannot think him finite without immediately raising the necessity to think a cause for His existence. The First Cause *must* be thought an Infinite cause. Take away the conception of the Infinite, and the existence of the finite is an enigma, and man's nature a contradiction. In the mere conception of a limited Being, there is given the notion of a Supreme Being; in the mere conception of the finite, there is given a notion of the Infinite.—The author then proceeds to another sphere—the *moral nature* of man. The principles of right and wrong, and the consciousness of obligation, necessarily imply a positive conception of the Supreme Being as a moral governor. Moral obligation necessarily involves the notion of a Being supreme and infinite, to whom we are responsible; or you immediately raise the necessity of thinking a Supreme Being to whom He is responsible. The conception of finite moral Being necessarily originates the conception of a supreme moral Being; and the only conception we can form of such a Being, is an irresponsible moral Being, unrestricted and infinite. Thus, treasured up in the depths of our moral nature, is a notion of the Infinite Being, without which notion, moral distinctions would be impossible, and obligation could not exist.—Finally, man must *worship*: and all worship pre-supposes a direct object of worship, and a positive conception of that object. To worship a negation is not only false in theory, but impossible in practice. A "negative notion" is nothing in the attempt to explain man's religious nature. The act of worship can be realised only on the condition of a positive notion of the Supreme Being;—tell us that the object of thought, in worship, is not the Infinite Being, and he ceases to be to us the object of worship. So much is a positive conception of the Infinite God, a necessity of the religious nature of man.

This, in brief outline, is Mr. Calderwood's doctrine:—we have adhered almost entirely to his own words, though not in such immediate succession as to permit the use of quotation marks without confusion. He next proceeds to present, exactly and concisely, a view of the relative position of the theories of Sir William Hamilton and M. Cousin, and of the relation which his own doctrine holds to both. But we cannot follow him further; and must be satisfied with saying, that the criticism of M. Cousin, so far as it is adverse, is directed principally against the earlier expositions of his views, and that it is admitted that his more recent works contain various indications of his now holding a doctrine very nearly resembling that here announced. That M. Cousin transcends Consciousness, and passes beyond those limits which he acknowledges as the only legitimate sphere of philosophy; and that the inclination of his theory is towards Pantheism, notwithstanding his repudiation of it;—these are the chief points of the criticism.

Thus the author concludes: "Search the experience of man"—"analyse his consciousness"—and you "will find that his whole being is mysteriously linked to the Infinite, and that a conception of the Infinite God is a necessity of his nature."

Having given this account of the work, we need not formally commend it to attention. It will be evident to every one conversant with the higher Metaphysics that it has the spirit of true philosophy, is profoundly thoughtful, and is written with great lucidity and exactness. We incline—though still feeling difficulty, and occasionally valuing the author's proofs at less than his own estimate—as, for instance, that drawn from the moral nature of man,—yet we incline to the doctrine expounded; and regard the work as a most valuable contribution to "the Philosophy of the Infinite." By such a candid thinker as Sir William Hamilton, it will be appreciated and commended, though he should still feel it necessary to refuse its conclusions, and may think its argument capable of refutation. In future discussions of the Philosophy of the Unconditioned, it is hardly possible that Mr. Calderwood's treatise should be ignored or forgotten.

Athens and the Peloponnese; with Sketches of Modern Greece. From the German of HERMANN HETTNER. Edinburgh: T. Constable and Co.

"GREECE cannot live and cannot die; Greece merely vegetates." These were the words of a German lady who has lived thirty years in Greece, to the author of this volume: and they contain the sum of the impressions made on him by the travel and sojourn of which he here gives us the narrative. Greece has but languished in weakness and misery, ever since she was formed into an independent kingdom. There is nothing impressive or pleasurable, but her glorious landscapes and the remains of her ancient grandeur. Even these are beheld with sadness, in association with the race

of pigmies which now represents the noble Hellenes of classic times, from whom their descendants appear to have derived little but their wonderful physical beauty and dignity of manners. The dream of the Past is Greece's glory; the facts of the Present engender only despair. The country has itself physically degenerated; and its social state seems incapable of a development into a better. An exhausted and unhappy land, it lingers in a precarious state of social impotence and political restlessness and distraction.

The connexion of Greece with the great political topic of the day, will warrant us in producing first, from Herr Hettner's work, the opinion of an intelligent and calm observer (as we find him to be) on the relations of the Greek kingdom to Russia and to the great powers of Western Europe.

GREECE—ENGLAND—RUSSIA.

"The Greeks all feel the precariousness of their political position. Hence it comes that the political parties of Greece do not, as elsewhere, consist of Absolutists, Constitutionalists, and Radicals; but simply of Nationalists, and Rappists—that is, those who wish to uphold the independence of the kingdom at all hazards, and those who strive more or less openly to effect a union with Russia. The Nationalists have certainly in the mean time the upper hand; but they cannot conceal from themselves the painful insecurity of the basis on which they stand. You may see, indeed, daily, in the Athenian newspapers, how the leaders of the National party, boast of their Hellenic descent, and scorn every approach to the 'Mongols and Tartars;' but it is nevertheless undeniable that the Russian party is growing stronger every year. And though Russia is by no means backward in encouraging Russian tendencies, it would be a mistake to ascribe these altogether to Russian intrigues. The mournful truth, that Greece can never prosper through her own resources—and that the support of some more powerful kingdom is absolutely necessary for her—forces itself, alas! on every Greek unsought. A kingdom of Greece under a Russsan Prince, is a future which most people consider probable, and which very many ardently desire. But how is it that the wind sets so fair for Russia?—why can England, gain no footing, though she offers the Greeks all the advantages of civilisation and political liberty? The immediate reasons are soon stated. The Greeks are a bigoted people, and their agreement with the Russians in matters of religion, throws at once an incalculable preponderance of influence on the side of the latter. England, on the other hand, has excited a decided hatred against herself by her constant petty quarrelling with Greece, and particularly by the blockade of 1850. But the true cause lies deeper, and the Greeks are shrewd enough to give it its full weight. Greece would gain nothing in material prosperity by coming under English supremacy. England's interest in Greece is the purely negative one, that it do not pass into the hands of Russia; in itself it is indifferent to her whether she possesses Greece or not; England has, independently of Greece, a decided ascendency in the Mediterranean. England would therefore make no sacrifices in order to elevate Greece. The Ionian islands are a ready example of the selfish aims which regulate English colonial policy. It is quite otherwise with Russia. To Russia, the possession of Greece is of the last importance; and, should she ever obtain it, she would of necessity do everything in her power to make Greece flourish."

We need not enter into the question, whether the possible future of Greece forecast by our author, is rendered unlikely by the course events are now taking:—ours is a literary, not a political function; and we have simply desired to indicate the presence of a particular element in the work before us. That "Greece can never prosper through her own resources," is the conviction, not only of a party in Greece, but of many eminent naturalists, men of science, and politicians. There are numerous causes for this despair of her fortunes;—the country is little more than a great pasture-land for sheep and goats; the productive power of the soil is very limited, and agriculture is at the lowest point; there are no manufactures, owing chiefly to the want of wood and water—while good authorities declare artificial forest-culture to be impossible, from the entire change which has taken place in the geographical limits of the elements regulating the Flora, by the destruction of the luxuriant natural vegetation; and, lastly, there is such a want of population, that the average is only 4·1-3d to each square mile, and a man may ride for days in the interior of the country without seeing a single human face. To these facts it may, perhaps, be justly added, that the character of the people is not such as, in any considerable destitution of the means and aids to progress, to promise much for the true regeneration and permanent independence of Greece.

To return to Herr Hettner. He visited Greece, neither as a pleasure tourist, nor as a political observer, but as a student of her Past. The spirit of the classical scholar and feeling of the lover of art, combined to direct his steps, and prevail in his volume. There are not wanting pictures of natural scenery and cities, and observations on people and things in modern Greece; but there is much more of the antiquarian and artistic description of the remains of ancient Greece, of historical narrative, and of criticism of the principles and achievements of Greek Art. Whenever the author tells us of fair and solemn ruins of architecture, or of sculpture, though it be but a beautiful fragment,—either in word-pictures of their present state, or in attempts at an imaginative re-investment of them with the glory that has departed, or in seeking out the thought of their creators and the principle of its realization,—then, always, his culture, taste and poetic feeling are pre-eminently apparent; and, in these passages, the work reaches its highest interest and most permanent value. We shall illustrate the characteristic excellencies of the book, as well as mere quotation can, by the following extract.

DELPHI.

"The first sight of this secluded, sacred, peaceful Vale of Delphi, must in ancient times have wrought upon the beholder with an almost præternatural power—it is so overwhelming and unexpected. Even now, though the ancient splendour and the religious consecration of the place, have for ever vanished, it is profoundly impressive. Imagine a narrow, rock-inclosed valley, the farther extremity of which strikingly resembles the semi-circular curve of an ancient theatre. The curve is formed by the gentle inward sweep of an acclivity of Parnassus: this is the north side of the valley. On the east side protrude two gigantic, precipitous walls of rock, called the Phædriades; and the west side is occupied by another projecting mass, lower than the rocks of the east side, but whose effect is heightened by the summits of the Locrian and Ætolian mountains, which appear above it. To the south, the half-circle is closed in a right-line by the range of Cirphis, at the foot of which the Pleistus winds in a deep gully. In its ancient glorious times, the houses and radiant temples of the city rose above each other at the farther and circular extremity of the valley, like the ranges of seats in a theatre, on terraces partly natural, partly artificial, some of which can still be seen. On one of the highest of these terraces, lay the ancient and venerable oracle that gave the city existence and renown, covered by the magnificent Temple of Apollo, all around which rose noble statues, and the green trees of the sacred grove. The once so magnificent Delphi is now a wretched little hamlet. It is called Kastri, because the people who settled here thought that the ruined walls they found were the remains of an ancient fortress—a Palæo Castron. The sacred chasm, from which the prophetic god, by the inspired mouth of the priestess, gave forth his oracular decisions, has vanished among ruins and *débris*, without leaving a trace of its former existence. Squalid huts have been built over the sub-structure of the great temple which inclosed this oracular fissure, and only isolated fragments of Doric tufa and Ionic marble pillars remind us mournfully of the period of bygone splendour. Of the ancient Lesche, the magnificent portico which the great Polygnotus had adorned with his paintings, nothing remains but the floor, which is now part of a store-room, in which hay and grain are kept. If we add the remains of the Palæstra, farther down in the garden of the convent of the Panagia, and in the vicinity of these, the substructions of four small temples, one of which, circular in form, and bearing a general resemblance to the Roman Pantheon, is usually assigned to Athene Pronoia—we have mentioned all that has been preserved of the ancient Delphi. The case is almost worse with the monuments of statuary. The same Delphi, which, despite all the Roman plunderings, could still, in the time of Pliny, boast of a treasure of more than three thousand statues, has now nothing but a few fragments of sculpture in the wall of the convent-court, and a number of good but sorely mutilated sarcophagi of the Roman period, in some half-opened tombs at the entrance of the Sacred Way. . . . . The works of man, however glorious, however exalted the genius that produced them, are subject to ruin and decay. Time and storm have made no alteration on the face of nature. On the summit of the Delphic hill may still be seen the seats of the Circus hewn in the natural rock, and not far off bubbles forth now as before, at the base of a lofty crag, the waters of that clear spring which Ulrichs, skilled in Delphic topography, has determined to be the Delphusa, the old city fountain of the Delphians. And about a hundred paces farther down, we see another fountain, the Cassotis, whose hallowed "perennial spring watered the Pythian laurel, and the sacred myrtles of the eternal grove of the god." And still we see the renowned fountain of Castalia, in whose silver-clear and consecrated streams the priests of the god, and all who desired from the god counsel or forgiveness, bathed and purified themselves. Immediately over this Castalian fountain rise the naked precipices of the Phædriades, nine hundred feet in height, from which, in the earlier times, those criminals were hurled who had committed serious offences against the Delphic sanctuary. A deep ravine, through which a torrent tumbles, cleaves them so boldly and picturesquely into two separate masses, that they formed the chief reason why the Roman poets were accustomed almost always to call the many summited Parnassus *biceps Parnassus*—the double summited. People may say what they will, the consecration which rests upon a spot so long and so highly venerated, has something in it profoundly magical. This crystal fount of Castaly, these stone steps leading down to it, the niches yonder in the rock for the reception of pious gifts of statuary, give ceaseless occupation to the fancy, and prompt it to summon the mighty Past once more to life from out of the rubbish and ruins under which it lies entombed."

There is an Art question, lately agitated considerably amongst our sculptors, and suggested to the mind of every visitor to the Ancient Courts at the Crystal Palace, on which our author has something important to say. As a specimen, therefore, of the artistic element in the book, we quote the following passage on

THE APPLICATION OF COLOUR TO SCULPTURE.

"In discussing the famous question as to the extent to which the ancients made use of colour in their sculpture, a large share of importance is usually attached to a small statue of Diana found in Herculaneum, and at present in Naples. The monument of Aristion affords evidence of perhaps a still more decisive character; it was found in Belanideza, in the vicinity of the ancient Branron, and its Attic origin is, therefore, indubitable. The surface from which the relief rises was painted red as distinct traces of colour still attest. There is a notch in the pillar exactly above the left shoulder of the worthy hoplite, evidently this was to receive the fastening of the metal helm with which the head was covered. The edges of the eyelids, already sharply given by the chisel, were black; the iris and pupil of the eye, which are also separately indicated in the carving, were evidently coloured, but the precise hues can scarcely be distinguished. The cuirass which covers the upper part of the body, was probably blue. Its uniform surface was enlivened by three paralled transverse stripes ornamented with winding lines, in which red and white effectively contrasted. Slung round shoulder and breast, appears the thong that supports the quiver; this was probably also red, for its ornaments—a Medusa head and a star—give appearances of blue and white in a red ground. On arm and legs, where the cuirass ceases, a fine linen garment emerges, white with a crimson border, delicately folded and smoothed; probably the white was here, as in the case of the Herculanean Diana, slightly plated with silver. Whatever is naked is quite white—entirely free from the least shade of colour—only the lip is red; and there seems to be traces of some dark colouring in the beard. The result, therefore, in the present instance, is the same as every unprejudiced inquiry has hitherto yielded. Even in the earlier times, the painting of the statues was never intended to produce ocular deception. The old terra cottas, which are more numerous in Athens than anywhere else, confirm this. If instances of terra cottas painted all over occur in Etruria, this is to be attributed to the ruder nature of the Etruscan art. In all Athens I have seen but a single terra cotta which was painted in all its parts—a red Satyr-mask in the collection of the queen. But it is well known that for Satyrs red was the favourite colour; and in this, as in similar instances, the painting does not originate in a desire to imitate nature, but in a special religious symbolism. In all the other coloured terra cottas proceeding from the old Hecatompedon, only the eyebrows, the edges of the eye lids, and the pupils, are black: sometimes the corners of the eyes are touched with red, the lips are red, and the hair is gilded on a red ground, but beyond this there is not the slightest trace of any painting of the uncovered parts. Painting was confined to the seats and garments. Thus it was, and thus it remained through every period of Greek art. Only ornaments as ornaments, and those portions of the body in which nature herself passes from the simple flesh-tone to more decided colouring—as the eye, the hair, the lip—were accessible to colour, never the flesh as flesh; and in the same way, only subordinate inorganic objects, such as wreaths, diadems, weapons, particular attributes, the reins of horses, and the like, were, in completing bronze or marble statues, formed of gilded metal. Coloured and metal decorations were not to cover and stifle the form as form; they were only to throw it into fuller and more decided prominence. This is a matter which really ought now to be considered as settled; and yet the theorists of flesh colour and mechanical imitation still refuse to be convinced."

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October 26th.—Mr. WM. HORSELL on VEGETARIANISM, proved by Physiology, History, and Experience.

N.B. The subjects will be illustrated by diagrams and tables.

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SURREY MISSION.—The AUTUMNAL MEETING will be held at Rev. T. KENNERLY'S CHAPEL, Mitcham, on TUESDAY, October 31st 1854.

The SERMON in the Morning at 12 o'clock, by the Rev. GEORGE CLAYTON, of Walworth.

The COMMITTEE MEETING at 3 o'clock.

The PUBLIC MEETING at half-past 6 o'clock.

J. G. STAPELTON, Esq., is expected to preside.

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J. M. SOULE, }

Battersea Rise, October 20, 1854.

N.B.—Omnibusses from Gracechurch-street 11·15, A.M., 3,'4, and 5, P.M. Trains from London-bridge to Croydon, and thence by Omnibus, 11·15, A.M., 2·15 and 4·45, P.M.

ANTI-SLAVERY LECTURES. — Rev. S. R. WARD will LECTURE on SLAVERY at
WOOLWICH, Wednesday, October 25.
PORTSEA, Thursday, October 26.
WAREHAM, Friday, October 27.
ALBION CHAPEL, LONDON, Monday, October 30.
WINDSOR, Town Hall, Tuesday, October 31.
BRAINTREE, Wednesday, June 1,
READING, Thursday, June 2.

The Meetings will commence at Seven, except that at Braintree, which will commence at Half-past Six.

LADIES' SCHOOL, NEWPORT PAGNELL.—MISS SMITH takes the present opportunity of announcing to her friends and the public, that she intends, after the ensuing Christmas Vacation, to RELINQUISH her Establishment for Young Ladies in favour of Mrs. HEATHCOTE, whom she is most happy to introduce as highly qualified for the work of Tuition, and as having been previously engaged in it.

Her husband, the Rev. Frederick William Heathcote, will use his talents also for the benefit of the pupils in certain departments, by which means, their progress must be considerably advanced.

Miss Smith presents her grateful acknowledgments to her friends and the public, for the patronage she and her late relatives so long enjoyed, and begs the same may be continued to her successor. She feels persuaded that the confidence which may be reposed in Mrs. Heathcote, will not be disappointed.

LADIES' SCHOOL, NEWPORT PAGNELL.—Mrs. HEATHCOTE, Wife of the Rev. Frederick Wm. Heathcote, begs to inform her friends and the public, that she has made an arrangement to SUCCEED, at Christmas Next, to the School for many years conducted by the late Mrs. Ward and the Misses Smith, at Newport Pagnell.

In making this announcement, Mrs. H. assures those parents who may entrust their children to her care, that no effort will be spared to promote their moral and intellectual progress, as well as their domestic comfort.

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WESTOW-HILL CHAPEL, UPPER NORWOOD.—Public Services, in recognition of the settlement of the Rev. SAMUEL WILLS, D.D., as Pastor of the BAPTIST CHURCH in the above place, will be held (D.V.) on WEDNESDAY, November 1st, at 3 o'clock, P.M., and 6 o'clock, P.M. The Hon. and Rev. B. W. Noel, Drs. J. Angus and E. Steane, Revs. J. M. Soule, F. Wills, and other ministers of London and the neighbourhood, are expected to take part in the services. Tea will be provided for ministers and friends at 5 P.M. Omnibuses leave the City and West End between one and two o'clock. The Crystal Palace trains also run every half hour from London Bridge Station. Omnibuses, &c., will be in waiting at half-past 8 P.M. for friends returning to London.

HOMERTON COLLEGE, the TRAINING INSTITUTION of the CONGREGATIONAL BOARD of EDUCATION.—The next SESSION commences January 1st, 1855, when there will be VACANCIES for Male and Female Students.

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WILLIAM RUTT, Hon. Secretary.

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The General Income of the Society is itself far short of the necessities of the class whose welfare it aims to promote. Indeed, the fact that a Society having so great and good an object in view, receives, as yet, something less than a thousand pounds a year with which to prosecute its labours, needs, it is hoped, only to be known by those who possess the ability, to secure their prompt and liberal assistance, until it shall have received a tenfold increasr. May the Lord, whose work it is, and whose glory alone it is intended to subserve, incline the hearts of all who love Him to respond, as in His sight, to this appeal for assistance! "The liberal deviseth liberal things;" and "God loveth a cheerful giver."—Isaiah xxxii. 8.—2 Corinthians ix. 7.

Contributions to the Special Fund, or General Objects of the Society, can be forwarded to the Treasurer, Secretary, or any Member of the Committee, or may be paid through any Banker, to the Credit of the "Weekly Tract Society," at Messrs. Bosanquet, Franks, & Co., 73, Lombard-street, but advice should be given to the Secretary of all payments not made at the Office of the Society.

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"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

BLUE AND BUFF ON CHURCH RATES.

WE shall not readily forget the burst of derisive laughter evoked by Mr. Gladstone from a well filled House of Commons, when, after enumerating various schemes for the settlement of the Church-rate question which had been proposed and failed, he ventured to suggest his own solution of the problem. We took that explosion of merriment by which the Chancellor of the Exchequer was himself thrown off his pedestal of gravity, to have been a sufficient warning to the Government against attempting any compromise in the measure which they promised to submit to Parliament next session. It seemed to us to ring the knell, by anticipation, of all half and half proposals—and we confess to have believed that Mr. Packe's "occupation" was "gone."

The *Edinburgh Review*, however, nothing daunted by previous failures, has put forth a scheme which for peddling offensiveness, and a huckstering spirit, beats everything of the kind which we have yet heard of. Briefly, it is this. The reviewer proposes that the repair of the fabric should constitute the only item of the rate—that an annual estimate of the repairs requisite should be made by a surveyor appointed for the purpose by each county, and, together with his own official salary, should be included in the *county-rate*—that the proportion of the county *church-rate* to the whole rate assessed should be published every year, so that each rate-payer might know the sum which had been charged upon him for ecclesiastical purposes, and that every dissentient should have the right of claiming the repayment of his Church Rate, in the same way that those possessing less than £100 a-year can now obtain restitution of their Income Tax. With a view to this, he suggests that printed forms should be supplied on application, containing a simple declaration, to be signed by the applicant, and witnessed by two ratepayers, that he conscientiously objected to the payment of Church Rate. Lastly, he proposes that a list of those claiming this exemption should be annually printed, and they should be thereby deprived of their claim to seats in their church, and of their right to vote at the election of churchwardens.

We should not have deemed it worth our while to notice this precious scheme, but that rumour has invested it with an importance which does not intrinsically belong to it. It is said, we know not with what truth, that the reviewer has shadowed forth the plan which Lord John Russell will submit to the Legislature during the course of next session. We are not in a position to deny the statement, but we take leave to question its correctness. We can hardly bring ourselves to believe that Lord John would commit so gross a blunder. We admit, indeed, the propensity of the noble lord to steer his ship for the most out-of-the-way rocks which can be found in the sea of ecclesiastical politics—we remember well what damage he did to the reputation of his Cabinet by the speech he delivered on the motion for the second reading of Sir W. Clay's bill—we are well aware that his sagacity loves to display itself in compromise, and that, on Church questions, he is ever a humble servant of the Episcopal bench—but that he should stand sponsor for a scheme like the above, which beggars all foregoing ones in its elements of failure, and which, not even his influence could force through the House of Commons, we will not do him the injustice of suspecting. We must hear him make the proposal before we can believe that he would seriously entertain it. And we venture to anticipate that if he should be insane enough to make it, he will place his Liberal supporters in a position of such cruel embarassment, that they will have to choose between obedience to their political chief, and the forfeiture of their seats at the next general election.

We know not to whose pen the article in question is to be ascribed,—nor do we care. The strain of it is one of bitter hostility towards, and affected contempt for, Dissenters. As a literary effusion it is not above par—as a contribution to British statesmanship it is drivelling puerility. The ostensible object of the writer is to save a tax producing some £200,000 a-year from extinction—his real one is to preserve an odious symbol of domination to the Established sect. Of course, he can see no injustice in taxing men for religious institutions which they never use, and for the support of worship in which they cannot join. It may be impolitic, but it is perfectly fair. As to conscientious scruples to the payment of ecclesiastical imposts, he can discern nothing in them but hypocrisy—and a Church-rate martyr he regards as a man who purchases notoriety, and a better business under the cloak of religion. No wonder, therefore, that he counsels the Government to hold Dissenting popularity cheap, and rather to surrender it than yield up the substance of the Church-rate. Now, a man who writes in this spirit, can hardly expect his proposals to be received by Nonconformists with much deference—and if, as we suspect, he deems it quite unnecessary to secure Dissenting acquiescence in his plan, it is to be hoped that Lord John Russell will consider whether any imitation of him, in this respect, will be politically safe.

The continuation of a tax for the maintenance of Church fabrics is perfectly unnecessary. This reviewer admits as much. He professes his disbelief that any church in the kingdom would be suffered to fall into dilapidation, even if voluntary contribution were the only resort left open to Churchmen. But, in fact, Lord John Russell may escape, if he pleases, the dreadful dilemma of casting upon his co-religionists the responsibility of upholding the places which they worship. It was clearly shown by the Marquis of Blandford last session, that a better management of episcopal and capitular estates, would increase the annual income arising from them by a quarter of a million sterling at least—and with such a fund within reach, and as yet unappropriated, it cannot be pretended that the Church-rate cannot be replaced by any reliable substitute.

As the object proposed by the reviewer is unnecessary, so the leading principle of his plan is objectionable. The laws of England should be for the people of England. The Dissenters decline being dealt with as an exceptional fragment of the nation, even for purposes of indulgence and immunity. One of their main objections to a church establishment, is the social division which it originates and confirms. They ask no exemptions from the duties properly devolving on their fellow-countrymen. They want no more legislation in the spirit of the Toleration Act. They object to Church-rates on other and higher grounds than those affecting merely their personal convenience. They believe compulsory taxation for religious purposes to be a bad thing for their country, and injurious to Christianity, as well as unjust to themselves. They demand religious *equality*, not special *favour*. Equal in numbers with the Church-going population, they see no reason why the Legislature should maintain laws and customs which were reasonable only when the whole people professed but one faith, and which cannot be adapted to the altered character of the times. If it be just and politic to levy a national tax for the worship of one-third of the people, why then exact it from all alike—if it be not, why then, in the name of statesmanship, abolish it. But let us not have the stupid anomaly of a national tax exacted only from a single section of the public—levied upon all and then returned to objectors. Such a proposal would be justly regarded as a satire upon any but ecclesiastical economy.

But if we condemn the principle of this suggested measure, we are at a loss to find terms of indignant censure strong enough in denunciation of the machinery which is to carry it into effect. The Dissenter is to be made to *pay* his Church Rate as heretofore—a recognition of State-church supremacy which cannot be dispensed with—but then he may get his money back again if he will be at the requisite pains to do so. Most people, we apprehend, know something of the vexation, loss of time, official impertinence, and so forth, which must be encountered in search of restitution from the State—who would brave them yearly for the recovery of his Church Rate? His first step, if he can resolve to follow his stolen pence, is to sign a declaration, attested by two ratepayers, that he "*conscientiously objects to pay Church Rate*" Why, not one Dissenter in a hundred can declare as much—if he could, why *has* he paid it hitherto? A man may have a religious objection to a tax,—*i.e.*, an objection derived from religious considerations,—without feeling any conscientious scruple in paying it when demanded of him. He may feel himself aggrieved by its injustice—he may deem it a wrong done to his religious profession—he may object to it as involving an usurpation of authority in the kingdom of Christ—but he may be wholly disinclined to declare that he has conscientious objections to the payment of it. The thing looks very much like a trap. The reviewer had previously laughed to scorn all pretence of conscience in the matter—and then, as a relief to Dissenters, he proposes that every man who wishes to recover his Church Rate, should write himself down "a hypocrite" and "a humbug."

We will not dwell longer on the distasteful theme—but we give the Government fair warning, that they cannot stimulate anti-state-church sentiment into livelier activity, than by bringing forward such a project as a settlement of the Church-rate controversy. They will be beaten—and they will be beaten by men who will know how to make use of victory. Blue and buff are not safe colours under which for a Coalition Ministry to sail.

ECCLESIASTICAL NOTES.

INTOLERANCE is inherent in all ecclesiastical bodies and dignitaries who enjoy exclusive privileges. For instance, the obstructives of Oxford University, unwilling to submit to the decision of the Legislature, are striving to maintain intact the old *regime*, and, if possible, shut out the intrusive feet of Dissenters. Yesterday, the new Hebdomadal Council was to be chosen. The Tractarian leaders have been preparing for the contest, exhorting the young neophytes to shun the company of Dissenters, and passively to resist the new act. Meanwhile, it appears that the proposal for an Evangelical Hall, to comprise both Dissenters and Churchmen, is likely to take practical shape, in spite of the followers of Dr. Pusey.

This learned professor has given utterance to his alarm at the aspect of the Denison case—and fears a decision "the converse of the Gorham case." "There is peril," he says, that the law "may forbid men to teach the doctrine of the real presence, which the Church ever taught." The Tractarian does not, however, hint at leaving the Church if the suit of the Primate is successful. No; he will remain, if it is only to fight for the exclusiveness of Oxford University, and keep a national institution in the hands of a section of a sect. The views he has glanced at, are more fully developed in the published sentiments of the late Archdeacon Wilberforce, who boldly maintains that the Bishop of Rome is St. Peter's successor, and that to the Church of Rome the faithful should everywhere resort. While we find the Archbishop of Canterbury endeavouring to check the progress of Tractarian views, his brother of Exeter has lost none of his animosity

against Low Church doctrines. He has just had it in his power to refuse—for the second time within the last three weeks—a license to a clergyman for his evangelical views on the question of baptismal regeneration. Thus is the so-called "national" Church falling to pieces by intestine division. Each party wages war to the knife against the other, yet all harmoniously agree in accepting the State-pay.

But unhappily intolerance is not peculiar to the Episcopal bench. When excited by religious rancour the laity can also exhibit this unamiable quality. The "Protestants" of Exeter have much reason to entertain a strong disgust of Romanism, and its ally, Tractarianism; but in proposing to resuscitate the puerilities of "Guy-Fawkes' day" in connexion with the victory of the Alma, and squander in "bonfires, fireworks, and an illumination," money which might alleviate the sorrows and distress of the widows and orphans of those who have fallen in battle, they are burlesqueing an event of national importance, and ministering to that spirit which animates their diocesan, and fans the flame of sectarian bitterness.

We gladly turn to more congenial themes. The autumnal meeting of the Congregational Union at Newcastle and neighbouring towns does not appear to have been so well attended as usual by men of note connected with the denomination—a circumstance attributable, perhaps, to the distance of that town from the great centres of population. Its deliberations were, therefore, somewhat deficient in interest. We may note, however, that the chairman's address contained a more prominent exposition than usual of the anti-state-church principle; and that the assembly, after hearing a paper from the Rev. C. Young in favour of missions to Western Asia, declined to adopt a resolution on the subject, in its anxiety to give no countenance to an institution mixed up with slavery. The American Board of Foreign Missions, however valuable may be its labours in some directions, is thus reaping the reward of unfaithfulness to truth. Happily, there is reason to belief that the stigma is about to be removed. It will be seen that at its last meeting resolutions were adopted which go far to sever it from all complicity with the slave-power, and to put it upon a basis which will command the respect and sympathy of Christians throughout the world. We trust the anticipated consequences of this new position may be realized.

The question of popular education was a prominent feature at the meetings of the Union. The excellence of the Homerton Training Institution, and the inadequate remuneration of schoolmasters, were suitably dwelt upon, and no indications were perceptible of any desire to give up the position of independence of State interference which the majority of Congregationalists maintain on this question. On the contrary, a new field was opened for the energies and liberality of voluntary educationists, in the starting of a fund "for aiding schools in poor districts"—a desideratum too obvious to need illustration. Five gentlemen have generously promised £100 each to begin the subscription, and we have no doubt the example and the appeal will be heartily responded to.

REGIUM DONUM.

Mr. Bright, M.P. has addressed the following letter to the editor of the *Northern Whig* in reply to the communications of Dr. Wilson and other Belfast divines, on the subject of the *Regium Donum*:—

Sir,—I have received copies of some of the Belfast newspapers, containing the letters which have been addressed to me by Dr. Robert Wilson, of the Belfast Presbyterian College, in reply to my speech in the House of Commons, on the subject of the *Regium Donum*. May I ask of you the favour to allow me to say a few words, through the channel of your influential journal, on some of the points raised by this angry Doctor of Divinity, assuring you and him that I shall be as brief as possible, and to the point? Mr. Wilson finds fault with my history of the grant, and would deny that it has arisen from political considerations. I retain my opinion, and think all the circumstances of the case not only sustain it, but prove it to be correct. If it were otherwise, however, my condemnation of such an appropriation of funds, obtained by taxation of a population of differing religious sects, would not be diminished. With regard to the steps by which the grant has reached its present amount, I have no authority but that of the Parliamentary papers, and I suspect Mr. Wilson has omitted to notice that, until a comparatively recent period, the vote of *Regium Donum* was mixed up with other grants, and that he has concluded that the whole sum voted was appropriated by the members of his Church in Ireland. The figures I made use of were taken from the Parliamentary papers, and I have no doubt, my statement was correct. Mr. Wilson stands upon a compact, which is a convenient, and, indeed, the usual Parliamentary plea when all other pleas are wanting. The West Indians insisted on a compact when their monopoly in sugar was abolished; and it is a constant argument in the House of Commons in defence of almost every job, when all other arguments fail. I presume Mr. Wilson will not deny that Parliament has the power, and may rightly exercise it, of withdrawing any grant which it deems unnecessary or injurious, as it deprived the Irish Established Church of church cess some years ago, and will soon oblige the English Establishment to abandon the compulsory collection of Church Rates. The Maynooth Grant stands upon the same grounds, upon that of Parliamentary sufferance; and so soon as the House of Commons shall determine that it is not necessary, for the public good, to promote the extension of the Roman Catholic Church in Ireland by donations from the public taxes, the Maynooth, Grant will be withdrawn. Mr. Wilson will, perhaps, be able to see that men who speak and vote against the Maynooth Grant only make themselves ridiculous when they defend the *Regium Donum* on the ground of a compact between the Irish Presbyterians and the Legislature. Mr. Wilson lays great stress on an error in my speech, with regard to the number of congregations of the United Presbyterian Church of Scotland, although his discovery does not, in any way, serve his purpose in defence of his own position. The error consists in my having stated the number of "self-supporting" congregations, as the whole number connected with that body. My argument was this—that the United Presbyterian Church of Scotland is more liberal than the Irish Presbyterian Church in its contributions to missions and other pious objects, although, at the same time, it undertakes the support of all its ministers, which the Irish Presbyterians do not. From M'Comb's Almanack, it appears that there are 256 "self-supporting" congregations, in connexion with the United Presbyterian Church of Scotland—the remainder being small and poor congregations, requiring help from those who are richer, or more numerous. But, taking them altogether, they are less numerous than the Irish, and yet they contribute about one half-more to missionary objects than the Irish Presbyterians, besides raising about £28,000 per annum for the ministers of their "self-supporting" congregations, and whatever further sum, probably not much short of that, in and for the congregations, which are not described as "self-supporting." The case stands thus—these 256 congregations, to which I referred, raise £28,000 annually for the support of their own ministers and contribute handsomely to the help of the weaker congregations; whilst in Ireland, the rich and numerous congregations not only do not, it appears, to any extent, beyond a few hundred pounds a-year, help their weaker brethren, but they have not even the zeal to contribute sufficiently to the support of their own ministers. I say nothing here of the magnificent subscriptions of the Free Church of Scotland, but confine myself to the case of the United Presbyterian Church; and I say that every Irish Presbyterian minister, when he takes his share of the *Regium Donum*, ought to blush, not more for himself, than for those to whom he ministers. Mr. Wilson is indignant at my reference to a statement, attributed to Dr. Candlish, in which that gentleman is represented to have spoken, with more truth than politeness, of the object and tendency of the *Regium Donum*; and he tells us what the Doctor said at a meeting of the Irish General Assembly in 1844. I know nothing of what Dr. Candlish said there; but I know what he said in 1843. In that year, and on the 24th of November, he spoke, at a meeting at Bradford, in support of the Free Church of Scotland. In one part of his speech, he replied to the objection urged against rendering support to the Free Church, "that they might, at some time or other, accept the *Regium Donum*," arguing that it was unjust to withhold such aid now, because hereafter they might, by possibility, *be led into error*, thus indicating his opinion of the conduct of a church which should become, through such a grant as the *Regium Donum*, a stipendiary of the State. He then continued—"And, then, we have another answer. We cannot listen to any such proposal of a *Regium Donum*, because we will not compromise our position. We protest, at this moment, that we are the Church of Scotland, seeking freedom from the yoke of civil tyranny, out of the Establishment, and still protesting that we are entitled to that freedom within it. Standing as we do in this position, are we to descend to the *pitiful, wretched expedient of taking a little money to stop our mouths, as a kind of hush-money?* No, I will not go back for one, unless both the grievances of which we complain are redressed. Patronage must be abolished, and the civil courts restrained. I will not compromise my position. *I will not consent to be bought off by the craft of statesmen, casting us a crumb as beggars*, when the Church is entitled to get the whole, and nothing less than the whole, and nothing else than the whole, of what she demands. I repeat, then, it would be wrong in the State to offer, and inconsistent with our position to take, such a bounty." This extract is taken from *The Bradford Observer*, of November 30, 1843; and I happen to know that the report was seen and corrected by the speaker before it was published. To take the *Regium Donum*, says Dr. Candlish, would be "*to be led into error*," and this without reference to the special circumstances of the Free Church; and to take it, in their position would be to descend to the "*pitiful, wretched expedient of taking a little money to stop their mouths, as a kind of hush money.*" It would be consenting "*to be bought off by the craft of Statesmen, casting them a crumb as beggars*," &c. I think I may now leave Mr. Wilson to any comfort he can gain from the observations of Dr. Candlish on the real nature of the *Regium Donum*. Mr. Wilson is grievously offended at my having suggested the possibility of fraud and evasion in the obtaining or distribution of the grant; and he asserts, that my statement of the number of new congregations, since 1841, is incorrect. I believe my figures were taken from the Parliamentary estimates; but, unfortunately, I have no copy of them at hand to refer to. I will, however, ask Mr. Wilson to read a speech recently delivered, by Dr. Montgomery, at the meeting of the Remonstrant Synod of Ulster, on the 18th July last. I take the report from your paper. Dr. Montgomery said—"He really did not desire to see numerous small congregations in the church. Why, almost within sight of them, they might see five or six congregations of another church, constituted out of what was one. He desired that nothing of a similar kind should take place among them, or that they might see ministers passing each other with a scowl. It was said that Presbyterianism was multiplying, because of the multiplication of congregations in this manner; but the fact was, that, within the last seven or eight years, it had greatly decreased. And, without coinciding with Mr. Bright's statements in the House of Commons, he should say, *that there had been a scandalous and undue extension of Congregations*, injurious to the interests of religion, in the very Church in which they took place. An extension of doctrines, when the services of religion could be done for these congregations in the congregations they had left." And further on, he said, "He *trusted they would never have any sham congregations* in connection with their body." I persume, that Dr. Montgomery knows something about what is passing among the Presbyterians of Ulster, and his testimony but confirms my belief, founded upon all that I heard on this subject, from Presbyterians themselves, during my visit to Ireland. I have now touched upon the chief points assailed by Mr. Wilson. To the most important facts and arguments of my speech, he has attempted no answer. He has not endeavoured to shew, that which was absolutely necessary for his case, that the Presbyterians of Ireland have any better claim for an annual grant from the taxes levied upon all classes of the people, including Roman Catholics, Protestant Dissenters, and Presbyterians of the two Free Churches of Scotland, than any of those sects or churches to which such grants are not made; nor has he endeavoured to prove, that the Irish Presbyterians are unable, from poverty—poverty of zeal always excepted—to provide a proper support for the ministers of their church. He is delighted with the speech of Mr. Kirk, or professes to be so. But, Mr. Kirk's speech only confirmed that which I had already advanced. Mr. Kirk dwelt on the respectable character of the Presbyterians—on their industry, their intelligence, and their morality. They are not found in the prisons of Ireland, they give no trouble to your police, or to your courts of justice, and they are the people the government should encourage. But this is my case, or a main portion of it. I said they were neither pauper-rich nor pauper-poor; that they did not trouble either the Encumbered Estates Court or the Poor Law Board; and that, being generally a prosperous middle-class community, they were competent to support the ministers of their religious sect. To all this, Mr. Wilson answers not a word. Surely he will admit that to give grants from the taxes in aid of a prosperous sect, well able to support its own expenditure, is a very doubtful appropriation of the public funds, and that the bulk of the people of the United Kingdom, who do not partake of such grants, have a right to complain? But what is this great effort to which I would invite the Presbyterians of Ireland? I find it stated very clearly in a memorial presented to the General Assembly, in 1845, and which entreated that body to give up the Parliamentary stipend. That memorial assumes there are 160,000 families among the Presbyterians of Ireland, and states that a payment of *one penny per week by each family*—not by each person, but by each family—would raise an annual sum of about £35,000, or a sum but little short of the amount of the *Regium Donum*, and the memorial gives a scale of contributions, to show how an annual sum of £50,000 might be raised, and from this scale are exempted altogether not fewer than 11,000 families, which would include all who can be supposed to be unable to pay anything. The scale is as follows:—

11,000 families are supposed to give nothing.

		s.	d.		d.	
5,000	.. ..	1	0	per year, or	1	per month.
20,000	.. ..	2	2	..	½	per week.
80,000	.. ..	4	4	..	1	..
30,000	.. ..	8	8	..	2	..
5,000	.. ..	13	0	..	3	..
5,000	.. ..	17	4	..	4	..
2,000	.. ..	26	0	..	6	..

2,150 varying from £2 to £20 per year,

making in all a sum of £50,000. By this scale half the Presbyterian families of Ireland are supposed to pay one penny per week, whilst more than nine-tenths of the whole are fixed at or under two pence per week, leaving less than one-tenth at more than two pence per week, and charging not more than ten families so high as £20 per year. I ask Mr. Wilson—no, I ask the Presbyterians of Ireland—to study this table, and to say whether it would not be more honourable to them, and to the religion they profess, to raise this sum among themselves, than to receive it from taxes collected from millions; who have no connexion with the services of their church? There is scarcely a working man's family in Lancashire, or indeed in England, which does not pay more than this *one penny per week* for the education of some one child of the family; and is it possible that this *one penny per week, per family*, can be an insurmountable obstacle to the attainment of the honourable position to which I would invite the efforts of the Irish Presbyterians—the position of freedom from State pay, and from dependence on funds collected for them by the general tax-gatherer? If it be true, as is said in *The Irish Presbyterian*, of May, 1853, which Mr. Wilson says I have "seen but not mastered," that "a minister's comfort depends much on the love of his people;" that "it is the fountain of that liberality on which Christ ordains that he should live;" that "it doubles the gift by the very heartiness with which it bestows it;" and that, "in obedience to the law of Jesus, it heaps his table with necessaries and with comforts;" I say, if this be true, what must be the condition of that people who refuse the burden of *one penny per week*, per family, for the support of their ministers, and of the ministers who are denied access "to the fountain of that liber-

ality on which Christ ordains that they should live?" I will not go into the question raised by Dr. Candlish, whether the *Regium Donum* is "hush-money" to the Presbyterians of Ireland. That they should have silently tolerated the existence, in their country, of a Church Establishment, including no greater proportion of the population of Ireland than the Presbyterian body itself, but absorbing public revenues equal, probably, to near half-a-million sterling per annum, is cause for suspicion that something has blinded their eyes, and sealed their lips; and that they should have stooped to become the humble allies of that establishment, in the wrongs it has perpetrated on the great majority of the people of Ireland, is a description of indignity which neither men nor communities are accustomed to subject themselves to, without compensation. I do not expect Mr. Wilson to perceive this. He, I presume, is a pensioner on the public taxes, through the channel of *Regium Donum*, and has no faith in "the fountain of that liberality on which Christ ordained that he should live." He prefers a solid vote of Parliament, to a reliance on that "obedience to the law of Jesus, which should heap his table with necessaries and with comforts;" and, therefore, I marvel not that he should leave his "Biblical Criticism" to criticise my speech. Mr. Wilson is evidently very angry, and, in his anger, he is very abusive. But that this letter is already too long, I would have selected a score of epithets he has employed against me, which sound strangely from the lips of a Doctor of Divinity. If the *Regium Donum* is distributed to many Christians of the temper of Dr. Robert Wilson, professor of Biblical Criticism in the Belfast Presbyterian College, its application is somewhat more objectionable even than I had supposed.

If you insert this letter, you will greatly oblige me, and, perhaps, the Irish papers which published Dr. Wilson's will, in fairness, publish this.

I am, very respectfully,
JOHN BRIGHT.

SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE-PATRONAGE AND CONTROL.

BRISTOL, October 19.—A deputation from the Liberation Society has just paid a visit to this city, for the purpose of acquainting the Dissenters with the changes made in the Society, its new plans of operation, and its late parliamentary movements. Mr. Carvell Williams, the secretary, had been down for some days, for the purpose of paving the way by interviews with our leading men, and of arranging for successful meetings. And very successful meetings we have had—not in Broadmead Rooms, as heretofore, and therefore not so numerously attended, but, what is better, they have brought together a more influential body of individuals than have ever before responded to the society's appeals. In the morning of yesterday, a select party breakfasted with the deputation at the Montague Tavern, there being among the company Solomon Leonard, Esq., who presided, Henry Wills, Esq., the Revs. Messrs. Thomas, Haycroft, Probert, Nicholson, Edwards, Cross and Burder, and Robert Leonard, Esq. As usual on such occasions, some who would have been glad to have been present were prevented attending; and among these were Richard Ash, Esq., and George Thomas, Esq., (each of whom intimated his intention to subscribe £5 a-year); Joseph Eaton, Esq., the Rev. Messrs. Winter, Pearsall and Armstrong. Mr. Miall, M.P., made a report in respect to the society, and the character and spirit of its late movements; and Dr. Foster graphically narrated the steps taken by the Parliamentary Sub-Committee on particular occasions during the late session. Both gentlemen called attention to the probable incidents of the next session and the duty which would devolve on the society and its supporters. These statements gave rise to an interesting conversation eliciting additional information, the issue being the adoption of a resolution affirming the desirableness of affording increased support to the society, and particularly of raising its income as proposed. To give practical effect to this resolution a subscription list was at once commenced, and though only a comparatively few gentlemen were present, the amount exceeded the list lately obtained from the entire city! In the evening a larger company—convened by private invitations addressed to the members of the several congregations—assembled in the school-room attached to the chapel in Old King-street (late the Rev. G. H. Davis's), which was quite filled. Here, after tea, Handel Cossham, Esq., of Pucklechurch, opened the proceedings in a smart speech, after which the secretary gave a brief history of the society, and explained the object of the meeting. Mr. Miall and Dr. Foster afterwards delivered addresses, the former devoting his attention chiefly to the subject of Church property, on which, it had been intimated that some of the Bristol Dissenters were desirous of having information. The Rev. Messrs. Haycroft, Clark, Probert, and Edwards, and Henry Bennett, Esq., also took part in the proceedings, which included the formation of a new committee, and the extension of the subscription-list commenced in the morning. The meeting was throughout of a most interesting character; and both the deputation and the local committee have the gratification of believing that these gatherings have greatly improved the society's position here, and that if a careful policy be pursued it will continue to gain new adherents, and ere long reckon Bristol among its strongholds.

DEVONPORT.—A meeting, numerously and respectably attended, was held in the large hall of the Mechanics' Institute, on Thursday evening, the 19th inst., when E. Miall, Esq. M.P., and Dr. Foster, attended as a deputation. The chair was occupied by Mr. Joseph Elms, who, in his opening address, avowed himself an earnest supporter of the principles of the society. The Rev. John Pyer moved, and Mr. Samuel Allen seconded, the first resolution which was supported by Mr. Miall, who, in a clear, forcible, and very impressive speech, explained the objects aimed at by the society, and dealt particularly with the question of what is called Church Property. At the close of Mr. Miall's speech, which was loudly applauded, the chairman invited discussion, but as no one ventured to offer a reply, the resolution was put to the meeting, and carried all but unanimously, two clergymen only who were present voting against it. Dr. Foster moved, and the Rev. R. W. Overbury seconded, the next resolution; Dr. Foster explaining the satisfactory working of the Parliamentary committee, and reviewing the proceedings of the House of Commons during the late session in relation to questions of religious liberty. Mr. Pyer then suggested the propriety of forming a committee in Devonport to act in conjunction with the society. This was heartily responded to, and several gentlemen immediately gave their names, and were constituted a committee with power to add to their number. Votes of thanks were then passed by acclamation to the deputation, and thus concluded a delightful and interesting meeting.

PLYMOUTH.—The deputation addressed a large public meeting at the Mechanics' Institute on Friday. Peter Adams, Esq., occupied the chair; and the Rev. Messrs. Nicholson and Barfott, and Messrs. Thomas Nicholson and Holmden took part in the proceedings, of which—from lack of space—we are unable to give a report. We may add, however, that the meeting produced a highly favourable impression.

OXFORD UNIVERSITY—THE REFORM QUESTION.

Yesterday (Tuesday) the first grand step in carrying out the new University Reform Bill was to be taken. The heads of houses, professors, and members of congregation were to assemble in the Convocation House for the purpose of electing the new hebdomadal council. Respecting the election a correspondent of the *Daily News* at Oxford writes on Monday:—"The 'coming struggle' absorbs public attention to the University, and little else is talked of than who are to constitute the new Hebdomadal Board. Meetings of the tractarian party have been held with no result at Oriel College. But it is pretty generally understood that there is a determination on the part of the more advanced partisans of Dr. Pusey to return him and a goodly number of his followers. A combination of the old Tory party with the pseudo-Liberals of the tractarian school, with a view to exclude the few prominent supporters of the Government, is also spoken of. The afternoon sermon at St. Mary's yesterday was preached by the Rev. William Sewell, author of 'Christian Morals,' who took occasion for the text, 'Young men exhort to be soberminded:' to exhort the younger members of the University present to take especial care to avoid the company of Dissenters, should any intrude under the new bill; to warn them not to give to Cæsar, Jeremiah, or Queen Victoria the things which belonged to the Church; and to join with him in as large an amount of passive resistance to the decision of the Legislature as was compatible with their position. The discourse was evidently one of a gentleman labouring under strong excitement, and may be safely passed by. But the more sagacious part of the audience evindently felt that the *exposé* was one which the University could not well afford to have repeated."

CHURCH-RATES.—In the parish of St. Martin's, Worcester, a Church-rate was refused at a vestry meeting a few days ago. The churchwardens did not press their right to demand a poll. An attempt will be made to raise the required sum by voluntary contributions. "It would be an insult to the attached members of the Church of England in this populous and wealthy parish (says the *Worcester Chronicle*) to hint at the possibility of their needing extraneous help. In St. Peter's parish we observe that the churchwardens have collected £77 out of the £80 that they need for the year's expenditure, though there the principle of voluntary offerings was tried under very disadvantageous circumstances." "A *voluntary* rate of 2d. in the pound has been adopted by the "members and friends of the Church of England—in the parish of Lyncombe and Widcombe, Bath, in public meeting assembled. The meeting was very harmonious.—At Wakefield a rate of 2d. in the pound has been carried without opposition; the meeting having been held at 10 A.M., when very few people could make it convenient to attend.

THE BRAWLING AT ST. PAUL'S, KNIGHTSBRIDGE.—Mr. Westerton, Churchwarden of St. Paul's, Knightsbridge, appeared on Friday before the Westminster Magistrate to answer a charge of assault. The charge arose out of these circumstances:—Last Sunday, Mr. Ernest Fitzroy, a youth of twenty, sang instead of saying the service at St. Paul's. As this had been done oftener than once, and produced a painful discord, the officiating minister, Mr. Portal, ceased to read, and pointed out the disturber to the churchwarden. Mr. Westerton went up to the pew, and addressing some words to Mr. Fitzroy, caught him by the arm. Shielded by two other youths, however, he retreated further into the pew; and there the affair in the church ended; but next day Mr. Fitzroy obtained a summons against Mr. Westerton for an assault. Mr. Arnold, the magistrate, dismissed the summons, since Mr. Westerton was doing what he thought his duty as a churchwarden; but expressly declined to say whether the conduct of Mr. Fitzroy in chanting was illegal or not.

ANOTHER VICTIM OF THE BISHOP OF EXETER.—The *Plymouth Journal* recently announced the refusal of the Bishop of Exeter to grant a license to the Rev. H. H. Cole, who had five years acted as curate at Charles Church, on account of his views on baptismal regeneration. "The Rev. M. Taylor was nominated the successor of Mr. Cole. This gentlemen has been a member of the Church of England all his life—his family are all Churchmen—and he himself has been an ordained minister for more than twenty years—a part of which time he has ministered in this neighbourhood, the bishop having before licensed him for Compton. But what Bishop Phillpotts may have done in the past, is no rule for Bishop Phillpotts in the future. He, therefore, subjects Mr. Taylor to an inquisition on the old stumbling-stone of baptismal regeneration, finds that he believes what he does not believe, and thereupon dismisses him from his presence and from his diocese at the same time. Mr. Taylor, bolder than most of his cloth, has not silently acquiesced in this judgment, but has come out in a pamphlet, which we give in another column, in which he states the whole facts of the case. Mr. Taylor was a candidate for a vacancy, and, like Mr. Cole, he has against the bishop no legal redress. The curates may be suspended by the bishop as he pleases, but if Mr. Taylor had had a benefice given him, he tells the bishop, in good out-spoken language, that he would spend his last shilling in appealing from tribunal to tribunal, till he proved that his sentiments were in full accordance with the Prayer Book. Unfortunately, this is an idle threat."

DR. PUSEY ON THE DENISON CASE.—In a letter to the *Guardian*, in which he maintains that the two charges brought against Archdeacon Denison are so framed as not *in themselves* necessarily to touch the doctrine of the Real Presence, Dr. Pusey says:—"The language of the Church of England is not that 'the Body and Blood of Christ are *joined* to the bread and wine;' but that they 'are *received under the form of bread and wine*.' This language could not be condemned without condemning the Homilies. Still it is to be feared that the doctrine of the Real Presence is the real object of attack with the party which is attacking Archdeacon Denison. They seem to wish to exterminate out of the Church of England the school which believes as good Bishop Andrewes, Cosin, and Wilson, believed. Even if it should be the object of the judge, to confine himself as much as he can, to the very letter of the indictment, it would be very difficult for him to avoid pronouncing judicially, what may, one way or the other, bear on people's belief upon a subject dearer to them than their lives. The result is in God's hands. . . . God in His mercy may hear us, and save us from what we have some reason to fear—a decision the converse of that in the Gorham case. *That* (as far as law was concerned) gave license to ministers of the Church of England not to hold an article of the Christian faith. There is peril that *this* may forbid men (under the penalty of the law) to teach the doctrine of the Real Presence which the Church ever taught. Those who believe it will, of course, continue to teach it as long as they teach at all; but what miserable confusion and heart-burnings, when we most need peace and love to heal our past wounds!

THE POOR MAN'S CHURCH AND SMOCK FROCKS.—The following is extracted from the *Surrey Herald*, October 10, 1851:—

RURAL DISTINCTION.—John Field, a young man of respectable appearance about 20 years of age, was arraigned before the Bench on Wednesday last, charged with an assault on Police Constable Herring, in Capel Church, Dorking, during Divine service, on Sunday the 1st of October. It appeared by the evidence of one of the Churchwardens that it had been thought desirable to classify (to a certain extent) the congregation of the church, and with this view certain arrangements had been made in the gallery for the reception of the young men and boys, more especially for those of them who were dressed in the time-honoured attire of a smock frock. To aid in carrying out this prescribed form, P. C Herring was stationed in the church, who deposed as follows: | When defendent entered the church I requested him to go up stairs; he said he should not; I then took hold of him; he stepped back and rushed against me, and eventually took his seat in the pew.—Cross-examined by J. D. Sadler, Esq. He did not strike me, but pushed against me in passing. I heard him whispering in the church on the Sunday previous; but I can't say that it disturbed the congregation. It could not be heard at a distance. This is all I know against his character. Mr. Sadler said he should decline making any defence, that the defendant might give his own simple version of the matter. Defendant said he was a native of Capel, had lived there all his life, and had always sat in that pew, as it is a free seat; his master wished him to go to church, and he did go regularly. Last Sunday he went into church with his brother; the policeman wanted him to go up in the gallery because he had a frock on; but he thought he had a right to sit with his brother where he had always sat, and he went there; he never pushed P. C. Herring. The defendant's statement was corroborated in every particular by Henson, who said he was allowed to sit there because he had a coat on. The magistrates did not consider the charge of assault proved, but fined the defendant 1s. and 16s. costs for resisting the constable.

This *is* the Poor Man's Church! It seems, however, to be somewhat antagonistic to the directions of the Apostle James. The churchwardens of Horley must have forgotten them; or, perhaps they may think that "vile raiment" does not include "Smock Frocks." The idea of a policeman in a church, to put persons in, or out of, their seats, exhibits the real character of the State Church in its pew opener; it is to be hoped that the people of Horley will meet, and pass a vote of censure on their churchwardens, and that the magistrates who have fined a man for doing nothing, will have their conduct brought before the Home Secretary.

A mackerel boat, of about 20 tons, is at present undergoing the necessary repairs and alterations at Newlyn, in Cornwall, for the *purpose of conveying a crew of five men to Australia!* To enable the boat to sustain the many storms which may be expected on her voyage out, and to render her as secure as possible, the crew have coppered the lower part of her hull, in addition to which she is comfortably decked, cabins also being placed for the accommodation of the tars, who intent to navigate her. The boat will be ballasted with fresh water.

against Low Church doctrines. He has just had it in his power to refuse—for the second time within the last three weeks—a license to a clergyman for his evangelical views on the question of baptismal regeneration. Thus is the so-called "national" Church falling to pieces by intestine division. Each party wages war to the knife against the other, yet all harmoniously agree in accepting the State-pay.

But unhappily intolerance is not peculiar to the Episcopal bench. When excited by religious rancour the laity can also exhibit this unamiable quality. The "Protestants" of Exeter have much reason to entertain a strong disgust of Romanism, and its ally, Tractarianism; but in proposing to resuscitate the puerilities of "Guy-Fawkes' day" in connexion with the victory of the Alma, and squander in "bonfires, fireworks, and an illumination," money which might alleviate the sorrows and distress of the widows and orphans of those who have fallen in battle, they are burlesqueing an event of national importance, and ministering to that spirit which animates their diocesan, and fans the flame of sectarian bitterness.

We gladly turn to more congenial themes. The autumnal meeting of the Congregational Union at Newcastle and neighbouring towns does not appear to have been so well attended as usual by men of note connected with the denomination—a circumstance attributable, perhaps, to the distance of that town from the great centres of population. Its deliberations were, therefore, somewhat deficient in interest. We may note, however, that the chairman's address contained a more prominent exposition than usual of the anti-state-church principle; and that the assembly, after hearing a paper from the Rev. C. Young in favour of missions to Western Asia, declined to adopt a resolution on the subject, in its anxiety to give no countenance to an institution mixed up with slavery. The American Board of Foreign Missions, however valuable may be its labours in some directions, is thus reaping the reward of unfaithfulness to truth. Happily, there is reason to belief that the stigma is about to be removed. It will be seen that at its last meeting resolutions were adopted which go far to sever it from all complicity with the slave-power, and to put it upon a basis which will command the respect and sympathy of Christians throughout the world. We trust the anticipated consequences of this new position may be realized.

The question of popular education was a prominent feature at the meetings of the Union. The excellence of the Homerton Training Institution, and the inadequate remuneration of schoolmasters, were suitably dwelt upon, and no indications were perceptible of any desire to give up the position of independence of State interference which the majority of Congregationalists maintain on this question. On the contrary, a new field was opened for the energies and liberality of voluntary educationists, in the starting of a fund "for aiding schools in poor districts"—a desideratum too obvious to need illustration. Five gentlemen have generously promised £100 each to begin the subscription, and we have no doubt the example and the appeal will be heartily responded to.

REGIUM DONUM.

Mr. Bright, M.P. has addressed the following letter to the editor of the *Northern Whig* in reply to the communications of Dr. Wilson and other Belfast divines, on the subject of the *Regium Donum*:—

Sir,—I have received copies of some of the Belfast newspapers, containing the letters which have been addressed to me by Dr. Robert Wilson, of the Belfast Presbyterian College, in reply to my speech in the House of Commons, on the subject of the *Regium Donum*. May I ask of you the favour to allow me to say a few words, through the channel of your influential journal, on some of the points raised by this angry Doctor of Divinity, assuring you and him that I shall be as brief as possible, and to the point? Mr. Wilson finds fault with my history of the grant, and would deny that it has arisen from political considerations. I retain my opinion, and think all the circumstances of the case not only sustain it, but prove it to be correct. If it were otherwise, however, my condemnation of such an appropriation of funds, obtained by taxation of a population of differing religious sects, would not be diminished. With regard to the steps by which the grant has reached its present amount, I have no authority but that of the Parliamentary papers, and I suspect Mr. Wilson has omitted to notice that, until a comparatively recent period, the vote of *Regium Donum* was mixed up with other grants, and that he has concluded that the whole sum voted was appropriated by the members of his Church in Ireland. The figures I made use of were taken from the Parliamentary papers, and I have no doubt, my statement was correct. Mr. Wilson stands upon a compact, which is a convenient, and, indeed, the usual Parliamentary plea when all other pleas are wanting. The West Indians insisted on a compact when their monopoly in sugar was abolished; and it is a constant argument in the House of Commons in defence of almost every job, when all other arguments fail. I presume Mr. Wilson will not deny that Parliament has the power, and may rightly exercise it, of withdrawing any grant which it deems unnecessary or injurious, as it deprived the Irish Established Church of church cess some years ago, and will soon oblige the English Establishment to abandon the compulsory collection of Church Rates. The Maynooth Grant stands upon the same grounds, upon that of Parliamentary sufferance; and so soon as the House of Commons shall determine that it is not necessary, for the public good, to promote the extension of the Roman Catholic Church in Ireland by donations from the public taxes, the Maynooth, Grant will be withdrawn. Mr. Wilson will, perhaps, be able to see that men who speak and vote against the Maynooth Grant only make themselves ridiculous when they defend the *Regium Donum* on the ground of a compact between the Irish Presbyterians and the Legislature. Mr. Wilson lays great stress on an error in my speech, with regard to the number of congregations of the United Presbyterian Church of Scotland, although his discovery does not, in any way, serve his purpose in defence of his own position. The error consists in my having stated the number of "self-supporting" congregations, as the whole number connected with that body. My argument was this—that the United Presbyterian Church of Scotland is more liberal than the Irish Presbyterian Church in its contributions to missions and other pious objects, although, at the same time, it undertakes the support of all its ministers, which the Irish Presbyterians do not. From M'Comb's Almanack, it appears that there are 256 "self-supporting" congregations, in connexion with the United Presbyterian Church of Scotland—the remainder being small and poor congregations, requiring help from those who are richer, or more numerous. But, taking them altogether, they are less numerous than the Irish, and yet they contribute about one half-more to missionary objects than the Irish Presbyterians, besides raising about £28,000 per annum for the ministers of their "self-supporting" congregations, and whatever further sum, probably not much short of that, in and for the congregations, which are not described as "self-supporting." The case stands thus—these 256 congregations, to which I referred, raise £28,000 annually for the support of their own ministers and contribute handsomely to the help of the weaker congregations; whilst in Ireland, the rich and numerous congregations not only do not, it appears, to any extent, beyond a few hundred pounds a-year, help their weaker brethren, but they have not even the zeal to contribute sufficiently to the support of their own ministers. I say nothing here of the magnificent subscriptions of the Free Church of Scotland, but confine myself to the case of the United Presbyterian Church; and I say that every Irish Presbyterian minister, when he takes his share of the *Regium Donum*, ought to blush, not more for himself, than for those to whom he ministers. Mr. Wilson is indignant at my reference to a statement, attributed to Dr. Candlish, in which that gentleman is represented to have spoken, with more truth than politeness, of the object and tendency of the *Regium Donum*; and he tells us what the Doctor said at a meeting of the Irish General Assembly in 1844. I know nothing of what Dr. Candlish said there; but I know what he said in 1843. In that year, and on the 24th of November, he spoke, at a meeting at Bradford, in support of the Free Church of Scotland. In one part of his speech, he replied to the objection urged against rendering support to the Free Church, "that they might, at some time or other, accept the *Regium Donum*," arguing that it was unjust to withhold such aid now, because hereafter they might, by possibility, *be led into error*, thus indicating his opinion of the conduct of a church which should become, through such a grant as the *Regium Donum*, a stipendiary of the State. He then continued—"And, then, we have another answer. We cannot listen to any such proposal of a *Regium Donum*, because we will not compromise our position. We protest, at this moment, that we are the Church of Scotland, seeking freedom from the yoke of civil tyranny, out of the Establishment, and still protesting that we are entitled to that freedom within it. Standing as we do in this position, are we to descend to the *pitiful, wretched expedient of taking a little money to stop our mouths, as a kind of hush-money?* No, I will not go back for one, unless both the grievances of which we complain are redressed. Patronage must be abolished, and the civil courts restrained. I will not compromise my position. *I will not consent to be bought off by the craft of statesmen, casting us a crumb as beggars*, when the Church is entitled to get the whole, and nothing less than the whole, and nothing else than the whole, of what she demands. I repeat, then, it would be wrong in the State to offer, and inconsistent with our position to take, such a bounty." This extract is taken from *The Bradford Observer*, of November 30, 1843; and I happen to know that the report was seen and corrected by the speaker before it was published. To take the *Regium Donum*, says Dr. Candlish, would be "*to be led into error*," and this without reference to the special circumstances of the Free Church; and to take it, in their position would be to descend to the "*pitiful, wretched expedient of taking a little money to stop their mouths, as a kind of hush money.*" It would be consenting "*to be bought off by the craft of Statesmen, casting them a crumb as beggars*," &c. I think I may now leave Mr. Wilson to any comfort he can gain from the observations of Dr. Candlish on the real nature of the *Regium Donum*. Mr. Wilson is grievously offended at my having suggested the possibility of fraud and evasion in the obtaining or distribution of the grant; and he asserts, that my statement of the number of new congregations, since 1841, is incorrect. I believe my figures were taken from the Parliamentary estimates; but, unfortunately, I have no copy of them at hand to refer to. I will, however, ask Mr. Wilson to read a speech recently delivered, by Dr. Montgomery, at the meeting of the Remonstrant Synod of Ulster, on the 18th July last. I take the report from your paper. Dr. Montgomery said—"He really did not desire to see numerous small congregations in the church. Why, almost within sight of them, they might see five or six congregations of another church, constituted out of what was one. He desired that nothing of a similar kind should take place among them, or that they might see ministers passing each other with a scowl. It was said that Presbyterianism was multiplying, because of the multiplication of congregations in this manner; but the fact was, that, within the last seven or eight years, it had greatly decreased. And, without coinciding with Mr. Bright's statements in the House of Commons, he should say, *that there had been a scandalous and undue extension of Congregations*, injurious to the interests of religion, in the very Church in which they took place. An extension of doctrines, when the services of religion could be done for these congregations in the congregations they had left." And further on, he said, "He *trusted they would never have any sham congregations* in connection with their body." I persume, that Dr. Montgomery knows something about what is passing among the Presbyterians of Ulster, and his testimony but confirms my belief, founded upon all that I heard on this subject, from Presbyterians themselves, during my visit to Ireland. I have now touched upon the chief points assailed by Mr. Wilson. To the most important facts and arguments of my speech, he has attempted no answer. He has not endeavoured to shew, that which was absolutely necessary for his case, that the Presbyterians of Ireland have any better claim for an annual grant from the taxes levied upon all classes of the people, including Roman Catholics, Protestant Dissenters, and Presbyterians of the two Free Churches of Scotland, than any of those sects or churches to which such grants are not made; nor has he endeavoured to prove, that the Irish Presbyterians are unable, from poverty—poverty of zeal always excepted—to provide a proper support for the ministers of their church. He is delighted with the speech of Mr. Kirk, or professes to be so. But, Mr. Kirk's speech only confirmed that which I had already advanced. Mr. Kirk dwelt on the respectable character of the Presbyterians—on their industry, their intelligence, and their morality. They are not found in the prisons of Ireland, they give no trouble to your police, or to your courts of justice, and they are the people the government should encourage. But this is my case, or a main portion of it. I said they were neither pauper-rich nor pauper-poor; that they did not trouble either the Encumbered Estates Court or the Poor Law Board; and that, being generally a prosperous middle-class community, they were competent to support the ministers of their religious sect. To all this, Mr. Wilson answers not a word. Surely he will admit that to give grants from the taxes in aid of a prosperous sect, well able to support its own expenditure, is a very doubtful appropriation of the public funds, and that the bulk of the people of the United Kingdom, who do not partake of such grants, have a right to complain? But what is this great effort to which I would invite the Presbyterians of Ireland? I find it stated very clearly in a memorial presented to the General Assembly, in 1845, and which entreated that body to give up the Parliamentary stipend. That memorial assumes there are 160,000 families among the Presbyterians of Ireland, and states that a payment of *one penny per week by each family*—not by each person, but by each family—would raise an annual sum of about £35,000, or a sum but little short of the amount of the *Regium Donum*, and the memorial gives a scale of contributions, to show how an annual sum of £50,000 might be raised, and from this scale are exempted altogether not fewer than 11,000 families, which would include all who can be supposed to be unable to pay anything. The scale is as follows:—

11,000 families are supposed to give nothing.

		s.	d.		d.	
5,000	.. ..	1	0	per year, or	1	per month.
20,000	.. ..	2	2	..	½	per week.
80,000	.. ..	4	4	..	1	..
30,000	.. ..	8	8	..	2	..
5,000	.. ..	13	0	..	3	..
5,000	.. ..	17	4	..	4	..
2,000	.. ..	26	0	..	6	..

2,150 varying from £2 to £20 per year,

making in all a sum of £50,000. By this scale half the Presbyterian families of Ireland are supposed to pay one penny per week, whilst more than nine-tenths of the whole are fixed at or under two pence per week, leaving less than one-tenth at more than two pence per week, and charging not more than ten families so high as £20 per year. I ask Mr. Wilson—no, I ask the Presbyterians of Ireland—to study this table, and to say whether it would not be more honourable to them, and to the religion they profess, to raise this sum among themselves, than to receive it from taxes collected from millions; who have no connexion with the services of their church? There is scarcely a working man's family in Lancashire, or indeed in England, which does not pay more than this *one penny per week* for the education of some one child of the family; and is it possible that this *one penny per week, per family*, can be an insurmountable obstacle to the attainment of the honourable position to which I would invite the efforts of the Irish Presbyterians—the position of freedom from State pay, and from dependence on funds collected for them by the general tax-gatherer? If it be true, as is said in *The Irish Presbyterian*, of May, 1853, which Mr. Wilson says I have "seen but not mastered," that "a minister's comfort depends much on the love of his people;" that "it is the fountain of that liberality on which Christ ordains that he should live;" that "it doubles the gift by the very heartiness with which it bestows it;" and that, "in obedience to the law of Jesus, it heaps his table with necessaries and with comforts;" I say, if this be true, what must be the condition of that people who refuse the burden of *one penny per week*, per family, for the support of their ministers, and of the ministers who are denied access "to the fountain of that liber-

ality on which Christ ordains that they should live?" I will not go into the question raised by Dr. Candlish, whether the *Regium Donum* is "hush-money" to the Presbyterians of Ireland. That they should have silently tolerated the existence, in their country, of a Church Establishment, including no greater proportion of the population of Ireland than the Presbyterian body itself, but absorbing public revenues equal, probably, to near half-a-million sterling per annum, is cause for suspicion that something has blinded their eyes, and sealed their lips; and that they should have stooped to become the humble allies of that establishment, in the wrongs it has perpetrated on the great majority of the people of Ireland, is a description of indignity which neither men nor communities are accustomed to subject themselves to, without compensation. I do not expect Mr. Wilson to perceive this. He, I presume, is a pensioner on the public taxes, through the channel of *Regium Donum*, and has no faith in "the fountain of that liberality on which Christ ordained that he should live." He prefers a solid vote of Parliament, to a reliance on that "obedience to the law of Jesus, which should heap his table with necessaries and with comforts;" and, therefore, I marvel not that he should leave his "Biblical Criticism" to criticise my speech. Mr. Wilson is evidently very angry, and, in his anger, he is very abusive. But that this letter is already too long, I would have selected a score of epithets he has employed against me, which sound strangely from the lips of a Doctor of Divinity. If the *Regium Donum* is distributed to many Christians of the temper of Dr. Robert Wilson, professor of Biblical Criticism in the Belfast Presbyterian College, its application is somewhat more objectionable even than I had supposed.

If you insert this letter, you will greatly oblige me, and, perhaps, the Irish papers which published Dr. Wilson's will, in fairness, publish this.

I am, very respectfully,
JOHN BRIGHT.

SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE-PATRONAGE AND CONTROL.

BRISTOL, October 19.—A deputation from the Liberation Society has just paid a visit to this city, for the purpose of acquainting the Dissenters with the changes made in the Society, its new plans of operation, and its late parliamentary movements. Mr. Carvell Williams, the secretary, had been down for some days, for the purpose of paving the way by interviews with our leading men, and of arranging for successful meetings. And very successful meetings we have had—not in Broadmead Rooms, as heretofore, and therefore not so numerously attended, but, what is better, they have brought together a more influential body of individuals than have ever before responded to the society's appeals. In the morning of yesterday, a select party breakfasted with the deputation at the Montague Tavern, there being among the company Solomon Leonard, Esq., who presided, Henry Wills, Esq., the Revs. Messrs. Thomas, Haycroft, Probert, Nicholson, Edwards, Cross and Burder, and Robert Leonard, Esq. As usual on such occasions, some who would have been glad to have been present were prevented attending; and among these were Richard Ash, Esq., and George Thomas, Esq., (each of whom intimated his intention to subscribe £5 a-year); Joseph Eaton, Esq., the Rev. Messrs. Winter, Pearsall and Armstrong. Mr. Miall, M.P., made a report in respect to the society, and the character and spirit of its late movements; and Dr. Foster graphically narrated the steps taken by the Parliamentary Sub-Committee on particular occasions during the late session. Both gentlemen called attention to the probable incidents of the next session and the duty which would devolve on the society and its supporters. These statements gave rise to an interesting conversation eliciting additional information, the issue being the adoption of a resolution affirming the desirableness of affording increased support to the society, and particularly of raising its income as proposed. To give practical effect to this resolution a subscription list was at once commenced, and though only a comparatively few gentlemen were present, the amount exceeded the list lately obtained from the entire city! In the evening a larger company—convened by private invitations addressed to the members of the several congregations—assembled in the school-room attached to the chapel in Old King-street (late the Rev. G. H. Davis's), which was quite filled. Here, after tea, Handel Cossham, Esq., of Pucklechurch, opened the proceedings in a smart speech, after which the secretary gave a brief history of the society, and explained the object of the meeting. Mr. Miall and Dr. Foster afterwards delivered addresses, the former devoting his attention chiefly to the subject of Church property, on which, it had been intimated that some of the Bristol Dissenters were desirous of having information. The Rev. Messrs. Haycroft, Clark, Probert, and Edwards, and Henry Bennett, Esq., also took part in the proceedings, which included the formation of a new committee, and the extension of the subscription-list commenced in the morning. The meeting was throughout of a most interesting character; and both the deputation and the local committee have the gratification of believing that these gatherings have greatly improved the society's position here, and that if a careful policy be pursued it will continue to gain new adherents, and ere long reckon Bristol among its strongholds.

DEVONPORT.—A meeting, numerously and respectably attended, was held in the large hall of the Mechanics' Institute, on Thursday evening, the 19th inst., when E. Miall, Esq. M.P., and Dr. Foster, attended as a deputation. The chair was occupied by Mr. Joseph Elms, who, in his opening address, avowed himself an earnest supporter of the principles of the society. The Rev. John Pyer moved, and Mr. Samuel Allen seconded, the first resolution which was supported by Mr. Miall, who, in a clear, forcible, and very impressive speech, explained the objects aimed at by the society, and dealt particularly with the question of what is called Church Property. At the close of Mr. Miall's speech, which was loudly applauded, the chairman invited discussion, but as no one ventured to offer a reply, the resolution was put to the meeting, and carried all but unanimously, two clergymen only who were present voting against it. Dr. Foster moved, and the Rev. R. W. Overbury seconded, the next resolution; Dr. Foster explaining the satisfactory working of the Parliamentary committee, and reviewing the proceedings of the House of Commons during the late session in relation to questions of religious liberty. Mr. Pyer then suggested the propriety of forming a committee in Devonport to act in conjunction with the society. This was heartily responded to, and several gentlemen immediately gave their names, and were constituted a committee with power to add to their number. Votes of thanks were then passed by acclamation to the deputation, and thus concluded a delightful and interesting meeting.

PLYMOUTH.—The deputation addressed a large public meeting at the Mechanics' Institute on Friday. Peter Adams, Esq., occupied the chair; and the Rev. Messrs. Nicholson and Barfott, and Messrs. Thomas Nicholson and Holmden took part in the proceedings, of which—from lack of space—we are unable to give a report. We may add, however, that the meeting produced a highly favourable impression.

OXFORD UNIVERSITY—THE REFORM QUESTION.

Yesterday (Tuesday) the first grand step in carrying out the new University Reform Bill was to be taken. The heads of houses, professors, and members of congregation were to assemble in the Convocation House for the purpose of electing the new hebdomadal council. Respecting the election a correspondent of the *Daily News* at Oxford writes on Monday:—"The 'coming struggle' absorbs public attention to the University, and little else is talked of than who are to constitute the new Hebdomadal Board. Meetings of the tractarian party have been held with no result at Oriel College. But it is pretty generally understood that there is a determination on the part of the more advanced partisans of Dr. Pusey to return him and a goodly number of his followers. A combination of the old Tory party with the pseudo-Liberals of the tractarian school, with a view to exclude the few prominent supporters of the Government, is also spoken of. The afternoon sermon at St. Mary's yesterday was preached by the Rev. William Sewell, author of 'Christian Morals,' who took occasion for the text, 'Young men exhort to be soberminded:' to exhort the younger members of the University present to take especial care to avoid the company of Dissenters, should any intrude under the new bill; to warn them not to give to Cæsar, Jeremiah, or Queen Victoria the things which belonged to the Church; and to join with him in as large an amount of passive resistance to the decision of the Legislature as was compatible with their position. The discourse was evidently one of a gentleman labouring under strong excitement, and may be safely passed by. But the more sagacious part of the audience evindently felt that the *exposé* was one which the University could not well afford to have repeated."

CHURCH-RATES.—In the parish of St. Martin's, Worcester, a Church-rate was refused at a vestry meeting a few days ago. The churchwardens did not press their right to demand a poll. An attempt will be made to raise the required sum by voluntary contributions. "It would be an insult to the attached members of the Church of England in this populous and wealthy parish (says the *Worcester Chronicle*) to hint at the possibility of their needing extraneous help. In St. Peter's parish we observe that the churchwardens have collected £77 out of the £80 that they need for the year's expenditure, though there the principle of voluntary offerings was tried under very disadvantageous circumstances." "A *voluntary* rate of 2d. in the pound has been adopted by the "members and friends of the Church of England—in the parish of Lyncombe and Widcombe, Bath, in public meeting assembled. The meeting was very harmonious.—At Wakefield a rate of 2d. in the pound has been carried without opposition; the meeting having been held at 10 A.M., when very few people could make it convenient to attend.

THE BRAWLING AT ST. PAUL'S, KNIGHTSBRIDGE.—Mr. Westerton, Churchwarden of St. Paul's, Knightsbridge, appeared on Friday before the Westminster Magistrate to answer a charge of assault. The charge arose out of these circumstances:—Last Sunday, Mr. Ernest Fitzroy, a youth of twenty, sang instead of saying the service at St. Paul's. As this had been done oftener than once, and produced a painful discord, the officiating minister, Mr. Portal, ceased to read, and pointed out the disturber to the churchwarden. Mr. Westerton went up to the pew, and addressing some words to Mr. Fitzroy, caught him by the arm. Shielded by two other youths, however, he retreated further into the pew; and there the affair in the church ended; but next day Mr. Fitzroy obtained a summons against Mr. Westerton for an assault. Mr. Arnold, the magistrate, dismissed the summons, since Mr. Westerton was doing what he thought his duty as a churchwarden; but expressly declined to say whether the conduct of Mr. Fitzroy in chanting was illegal or not.

ANOTHER VICTIM OF THE BISHOP OF EXETER.—The *Plymouth Journal* recently announced the refusal of the Bishop of Exeter to grant a license to the Rev. H. H. Cole, who had five years acted as curate at Charles Church, on account of his views on baptismal regeneration. "The Rev. M. Taylor was nominated the successor of Mr. Cole. This gentlemen has been a member of the Church of England all his life—his family are all Churchmen—and he himself has been an ordained minister for more than twenty years—a part of which time he has ministered in this neighbourhood, the bishop having before licensed him for Compton. But what Bishop Phillpotts may have done in the past, is no rule for Bishop Phillpotts in the future. He, therefore, subjects Mr. Taylor to an inquisition on the old stumbling-stone of baptismal regeneration, finds that he believes what he does not believe, and thereupon dismisses him from his presence and from his diocese at the same time. Mr. Taylor, bolder than most of his cloth, has not silently acquiesced in this judgment, but has come out in a pamphlet, which we give in another column, in which he states the whole facts of the case. Mr. Taylor was a candidate for a vacancy, and, like Mr. Cole, he has against the bishop no legal redress. The curates may be suspended by the bishop as he pleases, but if Mr. Taylor had had a benefice given him, he tells the bishop, in good out-spoken language, that he would spend his last shilling in appealing from tribunal to tribunal, till he proved that his sentiments were in full accordance with the Prayer Book. Unfortunately, this is an idle threat."

DR. PUSEY ON THE DENISON CASE.—In a letter to the *Guardian*, in which he maintains that the two charges brought against Archdeacon Denison are so framed as not *in themselves* necessarily to touch the doctrine of the Real Presence, Dr. Pusey says:—"The language of the Church of England is not that 'the Body and Blood of Christ are *joined* to the bread and wine;' but that they 'are *received under the form of bread and wine*.' This language could not be condemned without condemning the Homilies. Still it is to be feared that the doctrine of the Real Presence is the real object of attack with the party which is attacking Archdeacon Denison. They seem to wish to exterminate out of the Church of England the school which believes as good Bishop Andrewes, Cosin, and Wilson, believed. Even if it should be the object of the judge, to confine himself as much as he can, to the very letter of the indictment, it would be very difficult for him to avoid pronouncing judicially, what may, one way or the other, bear on people's belief upon a subject dearer to them than their lives. The result is in God's hands. . . . God in His mercy may hear us, and save us from what we have some reason to fear—a decision the converse of that in the Gorham case. *That* (as far as law was concerned) gave license to ministers of the Church of England not to hold an article of the Christian faith. There is peril that *this* may forbid men (under the penalty of the law) to teach the doctrine of the Real Presence which the Church ever taught. Those who believe it will, of course, continue to teach it as long as they teach at all; but what miserable confusion and heart-burnings, when we most need peace and love to heal our past wounds!

THE POOR MAN'S CHURCH AND SMOCK FROCKS.—The following is extracted from the *Surrey Herald*, October 10, 1851:—

RURAL DISTINCTION.—John Field, a young man of respectable appearance about 20 years of age, was arraigned before the Bench on Wednesday last, charged with an assault on Police Constable Herring, in Capel Church, Dorking, during Divine service, on Sunday the 1st of October. It appeared by the evidence of one of the Churchwardens that it had been thought desirable to classify (to a certain extent) the congregation of the church, and with this view certain arrangements had been made in the gallery for the reception of the young men and boys, more especially for those of them who were dressed in the time-honoured attire of a smock frock. To aid in carrying out this prescribed form, P. C Herring was stationed in the church, who deposed as follows:; When defendent entered the church I requested him to go up stairs; he said he should not; I then took hold of him; he stepped back and rushed against me, and eventually took his seat in the pew.—Cross-examined by J. D. Sadler, Esq. He did not strike me, but pushed against me in passing. I heard him whispering in the church on the Sunday previous; but I can't say that it disturbed the congregation. It could not be heard at a distance. This is all I know against his character. Mr. Sadler said he should decline making any defence, that the defendant might give his own simple version of the matter. Defendant said he was a native of Capel, had lived there all his life, and had always sat in that pew, as it is a free seat; his master wished him to go to church, and he did go regularly. Last Sunday he went into church with his brother; the policeman wanted him to go up in the gallery because he had a frock on; but he thought he had a right to sit with his brother where he had always sat, and he went there; he never pushed P. C. Herring. The defendant's statement was corroborated in every particular by Henson, who said he was allowed to sit there because he had a coat on. The magistrates did not consider the charge of assault proved, but fined the defendant 1s. and 16s. costs for resisting the constable.

This *is* the Poor Man's Church! It seems, however, to be somewhat antagonistic to the directions of the Apostle James. The churchwardens of Horley must have forgotten them; or, perhaps they may think that "vile raiment" does not include "Smock Frocks." The idea of a policeman in a church, to put persons in, or out of, their seats, exhibits the real character of the State Church in its pew opener; it is to be hoped that the people of Horley will meet, and pass a vote of censure on their churchwardens, and that the magistrates who have fined a man for doing nothing, will have their conduct brought before the Home Secretary.

A mackerel boat, of about 20 tons, is at present undergoing the necessary repairs and alterations at Newlyn, in Cornwall, for the *purpose of conveying a crew of five men to Australia!* To enable the boat to sustain the many storms which may be expected on her voyage out, and to render her as secure as possible, the crew have coppered the lower part of her hull, in addition to which she is comfortably decked, cabins also being placed for the accommodation of the tars, who intent to navigate her. The boat will be ballasted with fresh water.

Religious Intelligence.

MISSIONARY CONFERENCE.

After the Evangelical Alliance Conference, a preliminary gathering of the friends of missions was held in Freemasons' Hall, to take into consideration the practicability of assembling the officers and supporters of the various missionary societies, for the purposes of mutual information and encouragement. The Conference met on Thursday and Friday week, and is reported at some length in the *Christian Times*.

At the Thursday morning session, Mr. T. B. Wheatley presided, and, after the devotional exercises, read a paper detailing the steps which had led to the present Conference and the order of proceeding. The committee entertained the hope that the Conference might eventually include the whole of the missionary societies in existence, but thought it prudent to restrict it at present to British Christians, except as foreign brethren in London might be invited to attend.

The Rev. J. B. Marsden, Incumbent of St. Peter's, Birmingham, then read a paper on the following subject: "The Essential Unity of Aim of all Evangelical Missions, with the Consequent Obligation to Enlarged Mutual Sympathy, and Increased Practical Co-operation in the Entire Work, as Conducted by Different Societies." One prominent point adverted to by Mr. Marsden was the desirableness of the missionaries of different churches meeting together, at stated seasons, for solemn acts of devotion. This was attempted some years ago in the island of Ceylon, between the missionaries of the Church Missionary Society and those of some other churches.

Some conversational remarks followed the reading of this paper. Mr. Duvella expressed his sense of the importance of union amongst missionaries of various denominations. Some years ago he had seen this manifested in a very striking manner in the south of India. The Rev. Wm. Arthur, while expressing his satisfaction and thanks to Mr. Marsden for the valuable paper he had read, thought that he had very naturally underrated the actual amount of union at present amongst missionaries. It was the custom in India for them not only to meet for conversation privately, but regularly to meet each other in public, and hold their prayer-meetings together. He could mention a diocese in India, where it was quite common for the bishop to convene in his own house the missionaries of various denominations, that they might meet around his table, express their opinions freely, and unite together in reading the Word of God and in prayer. With regard to the amount of practical union existing amongst the various missionary societies at home, he might mention, that, amongst the secretaries of the different missionary societies there existed, even now, a very good Evangelical Alliance. (Applause.) Mr. Gurney apologised for the unavoidable absence of the secretaries of the Baptist Missionary Society, and assured the Conference that it did not arise from any want of interest in the proceedings. After some remarks from the Revs. T. R. Brooke and J. Jordan, the Rev. Joshua Russell said he could testify that there existed the most entire fraternal intercourse. At Calcutta all the missionaries, except a few called Puseyites, united together at monthly meetings. The Rev. George Candy supported the statements of Mr. Russell. Throughout India there was a real practical Evangelical Alliance—an alliance manifested by its fruits, rather than by its name. There was the cultivation of the spirit of love, and nothing like a forced co-operation. As this loving spirit was strengthened, there would be an increased desire to co-operate. Mr. Gurney mentioned that a missionary of the Church Missionary Society, on being asked as to the denominations in Calcutta, replied, "We are all one in Calcutta; we know nothing of denominations."

A vote of thanks to Mr. Marsden for his paper was then passed.

Some discussion took place relating to the position of the Conference in relation to the existing societies,—in which the idea of any interference was generally repudiated.

At the evening meeting Sir Culling Eardley presided. He said that in order to effect the proposed union some practical object should be laid before them; and if that object were only the establishment of a joint missionary institution where all the trophies and curiosities of mission fields should be collected, and where information from all quarters might be obtained, even that single object might do good and enable its promoters to feel their way to many others.

The Rev. G. Candy read a paper on the following subject:—"To what Extent can a Native Ministry, and the Itinerant Preaching of the Gospel, in Distinction from the Pastoral Office, be advantageously increased in conducting Missionary Operations?" In respect to India, he said, that very much of the present change of mind among the natives of India, was owing to the education which had been given to the youth in that country. India was now in a transition state, and it would very much depend upon the efforts of British Christians whether the transition would be into Christianity or infidelity. (Hear, hear.) At present there was only one missionary to every 340,000 inhabitants, so that it could not be wondered at that the number of actual conversions was small. He regretted that men of great influence and standing in the churches did not devote themselves to foreign missionary work. At present, missionary employment was the last things which parents would think of for their children.

Captain Layard eulogised the devotedness and zeal which he said characterised many of the missionaries in India and elsewhere, and mentioned the case of a Mr. Murdoch, who gave up a Government appointment and went among the Cingalese, to teach them the Gospel, relying upon the natives whom he taught for the means of his subsistence. He took up his station in a small hut, and, by the self-denial which he had exercised, he convinced the people that he sought only their welfare; and he laboured among them with the most marked success.

A general discussion followed on the subject of a native ministry which was eulogised by Mr. Strachan and Mr. Jackson. The Rev. Mr. Male said he had spent nine or ten years in India as a Christian missionary, and he had observed the missionaries were generally anxious to lay hold of suitable native converts, and give them a place of usefulness in various spheres of operation. The chairman suggested whether it would not be expedient to have some persons set apart for itinerancy, without engaging at all in pastoral duties, so that by excluding the questions of Baptism and the Lord's Supper, all Christians might unite in supporting them. The Rev. T. R. Brooke said there was an impression on the minds of many sincere Christians, especially in the provinces, that missionary societies did not pay sufficient attention to the subject of constituting self-supporting native Churches, and so appropriating the funds to the establishment of missions in other parts. He should have been glad if the officers of some of the principal societies had been present, as they might have said something to dispel that idea, which probably was a mistaken one. The Rev. Mr. M'Gill urged the expediency of separating the offices of Evangelists and pastors, especially in regard to missionary operations. The Rev. W. E. Thornton was doubtful whether the appointment of a distinct class of Evangelists, apart from the ministry, would be expedient. He thought the work of evangelising should be entrusted chiefly to the Christian ministry. The Rev. T. R. Birks thought there had been a tendency to dwell rather too much upon the desirability of thrusting forward native converts into the mission work. The Rev. Dr. Steane thought that the Church did not sufficiently carry out the principle involved in the last commision of Christ, "Go ye unto all the world and preach the Gospel to every creature." He concluded by recommending open-air preaching in this country, as an effectual means of reaching the masses of the people who never attended regular places of worship. The proceedings were concluded by prayer.

At the morning sitting on Friday, the chair was occupied by Major ROWLANDSON, who, after the devotional exercises, opened the proceedings.

The Rev. JOHN BAILLIE read a paper on the following subject: "What are the Scriptural Principles which should Excite and Limit our Hopes in Reference to the Conversion of the Heathen to a Saving Faith in Christ." One point, he said, evidently raised by the question to be discussed was, "Did the Bible pronounce the present to be a season during which we were to expect conversion upon a large scale among the nations, or to be a season only of the ingathering of a remnant? Extreme notions, he said, were held on both sides. Some had a notion that nothing was before us but blessing; others saw that a work of vengeance was foretold, and seizing the neglected truth, assigned to it a disproportionate place. The wise man would find the truth in the centre, and not in either extreme. The reverend gentleman urged the necessity of united action among Christians, and of doing everything to soften down the asperities existing between different sects, that they might cordially co-operate in a common cause, and in opposition to a common enemy.

The Hon. and Rev. Baptist Noel said he differed from Mr. Baillie's conclusion. He believed it to be explicitly stated in the Old and New Testament, that God intended to give the world to the Saviour, that the world would be converted to Him by means of the Word of God, by the special aid of the Spirit, and by the Church which God employed as an instrument in making His Word known. At the same time, it was no doubt true that every wise man should expect at times to labour fruitlessly; he should go forth, as did the soldier at the Alma, with the determination to do his duty, whatever were the results, conscious that if he fell in battle another would fill his place. As yet, the Church had not risen to the position which the Lord intended it to fill. After some remarks from the Revs. E. Morley, and T. R. Birks, the Rev. Mr. Male, a missionary from India, said that in India, God had granted success according to exertion. In New Zealand, the labour had been more abundant, and there a richer harvest had been gathered.

The meeting was afterwards addressed by Mr. M'Fie, Mr. Orr, the Rev. T. R. Brooke, the Rev. A. Burnett, and other getlemen. Mr. Wheatley closed the proceedings by prayer.

The Conference re-assembled at half-past five, under the presidency of the Hon. Arthur Kinnaird.

The Rev. T. Brooke said a very affectionate letter had been received from the Rev. Dr. Tidman, one of the secretaries of the London Missionary Society, who expressed his deep regret that he was wholly unable to attend the Conference, as he had hoped to have done, owing to severe personal affliction.

Major Rowlandson suggested the great importance of endeavouring to prevail upon missionary bodies to exercise a more extended charity and forbearance among themselves. A somewhat warm and rather unseemly controversy now obtained between the Free Church Missionaries in Madras, and the Board of American Missions; the Free Church believing that the best mode of proceeding in their work in India was by educational institutions, and the American Board contending, that the preaching of the Gospel simply was the proper course.

The Hon. and Rev. B. W. Noel, thought that the subject just raised was as applicable to Christians at home as to missionaries abroad.

The following resolutions were agreed to:—

That this meeting fully coinciding in the sentiments expressed in the resolution transmitted to it by the Conference of the Evangelical Alliance respecting the meeting intended to be held in Paris in 1855, cherishes the earnest hope that they may have the effect of preparing the minds of Christians to entertain the subject of a General Missionary Conference to be assembled at a future and not distant period.

That Rev. W. Arthur, Rev. P. R. Brooke, Sir C. E. Eardly, Bart., Rev. C. Jackson, G. J. Morris, Esq., Major Rowlandson, J. M. Strachan, Esq., T. R. Wheately, Esq., with power to add to their number, be a committee to correspond with the French brethren with respect to their proposed meetings on the missionary subject; and to take any other steps which may seem desirable for the promotion of the general object of this Conference.

That cordial thanks are due, and hereby presented, to the friends in London and its neighbourhood, who have afforded Christian hospitality to members of the Conference from distant places.

The proceedings then terminated.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

"This assembly of ministers and delegates of Independent churches (says the *Newcastle Guardian*) has held its sixteenth autumnal session in Newcastle, Shields, and Sunderland, during the present week. Last year, it may be remembered, arrangements were made for the meetings, but in consequence of the epidemic which then prevailed here, Manchester was fixed upon, and the visit to this neighbourhood deferred. The late fearful calamity did not prevent the Union from fulfilling the engagement, and we are happy to say that its members—the representatives of Congregational churches—in various parts of the country have been heartily welcomed and hospitably received, not merely by friends of their own denomination, but also of other Christian communions."

THE CHAIRMAN'S ADDRESS.

On Monday evening, devotional meetings were held in the three towns, addresses being delivered by the Rev. Dr. Stowell, and the Revs. T. W. Richardson and S. McAll. On Tuesday, the first meeting for business was held at Sunderland, in Ebenezer Chapel. The attendance of ministers and delegates was very numerous, and the galleries—which were free to the public—were well filled.

The Rev. A. M. Brown, LL.D., of Cheltenham, the chairman of the year, delivered the opening address, which was marked with great ability, and was well received by the assembled brethren. He commenced by calling attention to the lessons and warnings presented by the events which had transpired in the district which they had this year chosen for their place of meeting. The pestilence with which it was afflicted last year, and the terrible conflagration of this year, could not fail to awaken their deepest sympathies towards the bereaved and suffering. It had been often affirmed that a country possessing coal and iron could not but become prominent and influential amongst the nations. This was true, but it was not the whole truth, Above these invaluable minerals, and to render them subservient to this great purpose, there must be an industrious population—men of brawny arms and broad shoulders, strong and brave enough to burrow the earth, and bring up to the surface its stores—men, too, of original minds, to light the coal and to smelt the iron, threading the world with railways, spanning seas, tunnelling mountains, and commanding their machinery to fly, with the speed of lightning, bearing the elements of all elevation and excellence to the ends of the earth. Such a population did that district enjoy—men of inventive and original minds—men who, from being common miners, had risen to be manufacturing princes—such men needed no titles from royalty to render them illustrious. They had given an impulse to the progress of the world which would never lose its momentum. And if there was this energy in the pursuit of secular ends, should they be less earnest in promoting the spiritual welfare of their fellow creatures? The first thing demanded by the present times was that, as a denomination, they should reiterate before all men the evangelical character of their doctrine, and the spiritual nature of Christ's kingdom. The speaker then noticed the progress of error in different shapes, but expressed perfect confidence in the ultimate victory of revealed religion over all its enemies, and stated the leading doctrines by which the denomination is distinguished. He showed the evils which result from the interference of the State with religion, and said the only way for Christianity to flourish was, that the State should give "a fair field and no favour." It would be better for both Church and State if the Government would confine their attention to matters which were naturally and legitimately within their province. Were this to be universally done, he said, a new era would speedily dawn upon the nations. The second thing demanded by the circumstances of the age was great care lest personal piety be dwarfed and enfeebled by the over culture of public and community Christianity. Religion must be a personal and individual matter with them; for the aggregate results of their exertions depended upon their individual condition in this respect, just as every atom of matter, must be in itself perfect, adhesively and cohesively, ere it could fully fall in with others in the formation of a world; just as every globule of water must be complete in its kind, to combine with others in making a river or ocean; and just as every sunbeam must contain in itself the perfect elements of the light and heat, in order, by union with others, to create the noonday. They had no outward papistical or prelatical government for their churches. Their belief was in unity—not uniformity; in the power of consent—not compulsion; in the fellowship of free will and free work. (Hear, hear). As hearts blended, so hands met. (Hear, hear.) Believing that every society knew best the wants of its own locality, they had formed their churches upon the Apostolic model, with freedom to select their own pastors, and unrestrictedly to do their own work. They were not restricted by decrees of conferences, assemblies, or councils; they were not penned down either by parochial landmarks or established formulas (Hear, hear). It must not, however, be supposed, that because their churches were independent that they were disunited; for the very law

operating to bring individual Christians together combined them when collected into churches. They had local unions for counties, as well as that general union of the whole body. They had also a Home Missionary Society, for districts and places unable to support a pastor. They had also a Missionary Society for the Colonies, and the London Missionary Society, for the conversion of the heathen world. The Bible Society, too, derived a large amount of support from their churches. He next touched upon the wonderful increase in the number of Dissenters as shown by the recent census returns. He subsequently adverted to the Congregational Board of Education, and concluded amid much applause, by urging the ministers around him to be faithful to their high vocation.

The Rev. Dr. Stowell moved, and Mr. Charles Reed seconded, a vote of thanks to the chairman for his excellent address which was duly responded to.

FINANCE AND CHRISTIAN WITNESS FUND.

The Rev. R. Ashton submitted the financial statement of the Union in which the committee regret the large amount of balance against the Union, and which is reported every year, inasmuch as it prevents the possibility of augmenting the fund for the relief of aged and afflicted brethren. Were the subscriptions equal to the expenditure (which the committee presume they might easily be), the profits of the publications would be devoted exclusively to this benevolent object. The committee congratulated the Assembly on the increasing sale of the *Year-book*. The whole impression of 4,750 copies is exhausted. An edition of 3,000 copies was to be published in 1855, the whole of which, they trust, will be sold. The sale of the Hymn-book has increased. The expenditure for the year was £453 0s. 3d., and the income £143 13s. 10d., leaving a balance due to the treasurer of £309 6s. 5d.

The Rev. S. M'All, of Nottingham, moved, and the Rev. Dr. Legge, of Leicester, seconded the adoption of the report. The latter rejoiced that he belonged to the Congregational Union—

I read lately, in the *Times* newspaper, the report of a sermon by Professor Sewell, of Oxford, in which he stated, that with Europe rested the salvation of the world; that Europe was the heart and soul of the world; that England was the heart and soul of Europe; and that Oxford was the heart and soul of England. (Laughter.) Now, I do not believe that; but I do thoroughly believe—and I flatter myself that you believe it too—that Europe is the heart and soul of the world; that England is the heart and soul of Europe; and that Congregational Dissenters are the life and soul of England. (Laughter and applause.)

The Rev. Geo. Smith, the Secretary, then read a report on the state of the funds resulting from the sale of the magazines of the Union—the *Christian Witness* and the *Christian's Penny Magazine*—which recommended a few slight modifications in the manner of disposing of them. It was suggested, first, that no additional cases be admitted to the Deferred Annuities Fund; but that it cease and determine so far as further applicants are concerned.

It having come to the knowledge of your committee that many earnest, devoted ministers of our churches are at times in such circumstances of personal or relative affliction, that occasional aid granted from the *Christian Witness* Fund would be of the greatest advantage to them and to their families, it is, therefore, recommended, that an enlargement be made of that fund, by the appropriation of the whole or a portion of the surplus income of the Deferred Annuities Fund, to meet such cases.

That the committee of distributors being at liberty to make special grants to Pastors and Home Missionaries who have been *bonâ fide* members of the Union for at least seven years, who are temporalily laid aside by personal affliction, or impoverished through adverse circumstances, whatever their age may be. Such grants not to exceed £25 in any one case, and not to be considered as annual, nor even to be repeated except under peculiar circumstances.

That the distributors of the fund be empowered to make annual grants to such *bonâ fide* members of the Union as are, through disease or infirmity, obliged to relinquish the ministry at whatever period of life this calamity may occur.

The report closed by cordially referring to the energetic and unwearied efforts of the editor (the Rev. Dr. Campbell), and the considerable profits realised by their sale, adding that the amount might be easily and greatly augmented if suitable efforts were put forth on their behalf in the Congregational Churches of the United Kingdom and the colonies.

Mr. James Spicer moved the adoption of the above report in a short and able speech. They had heard, he said, that the aged minister had received benefits from the profits of the magazines; but he should even yet wish to see them looked upon with more favour by the public. It should, he thought, be remembered, that religious periodical literature was the most important and powerful agency which could be employed in carrying into effect the teaching of the pulpit.

The Rev. J. W. Richardson seconded the resolution, and cordially concurred in all that had been advanced by Mr. Spicer.

Mr. Ashton wished it to be understood that only *bonâ fide* members of the Union, of seven years' standing, were to be participants in the Fund. The question then arose, Who are such members? In reply to this, he explained that ministers, deacons of churches, and delegates, may become so on subscribing an annual sum of not less than five shillings.

The Rev. Dr. Massie explained that the object of the committee of this fund was, not to encourage a spirit of pauperism or dependency, but simply to meet cases where extraordinary affliction had fallen upon any of the brethren, and not one present could tell but this might at some future time be his position.

The Rev. Walter Scott believed that the report of the committee would give great satisfaction to all the members of the Congregational Union, and that it would be the means of greatly increasing its funds.

After some further discussion of the subject by the Rev. H. Bromley, Rev. A. Jack, and Alderman Pow, the original resolution was carried by a large majority, Mr. Ashton explaining, that it was hoped the effect of the resolution would be such as to increase the funds of the Union to a degree which would enable the committee to devote £200 a-year more to the fund. (Cheers.)

COLONIAL MISSIONS.

The Rev. Thomas James brought forward a report on the subject of British Missions, including the Home, Irish, and Colonial Societies, of which the following is an outline:—Of these missions, the most important is that of the colonies; its success has far exceeded the expectation of its most sanguine friends. More than a hundred ministers are now faithfully dispensing the words of life and salvation in British North America, South Africa, New Zealand, the Australias, and Tasmania, the greater part of whom were either sent forth by the society, or trained for the work of the ministry by its assistance in the colonies. But great as is its success, it has not kept pace with the truly wonderful growth of the countries in which the agents are located. The report thent went on to state that one important feature of colonial missions was their reproductiveness, which was almost immediate. This, it is said, has been peculiarly the case with the Australian Churches, who have manifested a liberality in their munificent contributions for the propagation of Divine truth without a parallel. The amount received during the last year was £5,058 8s. 5d. which after deducting £19 0s. 6d. remitted for the Congregational Union, was appropriated as follows:—To the Home Missionary Society, £1,703 14s. 1d.; to the Irish Evangelical Society, £1,601 17s. 4d.; to the Colonial Missionary Society £2,173 16s. 8d.

Moved by the Rev. J. C. Potter, and seconded by J. Pye Smith, Esq., of Sheffield, a resolution was then passed, earnestly commending the British Missions to the sympathy and support of the churches.

BOARD OF EDUCATION.

The Rev. John Corbin read a brief paper on this subject, prepared by the Congregational Board, which was repeatedly and very warmly applauded.

A resolution was moved by the Rev. James Parsons, of York, and seconded by Mr. W. S. Edwards, of London, to the effect that the assembly receive the paper with pleasure.

Mr. Edward Baines (responding to a general call) said:—

I am quite unprepared to address you this morning. But allow me now to bear my testimony to the admirable condition of Homerton College. If any of you have not visited that institution when you have been to London, let me ask you to do so the first opportunity you have. I believe it is in as perfect a state of efficiency as any institution of the kind in this kingdom. It has all the facilities and materials which it requires, and it has at its head a man whose whole heart and understanding are given to the advancement of the cause of education in this country. Mr. Unwin has studied the subject as a practical man; he has long been a successful teacher, and he has a peculiar aptitude of infusing his own earnest spirit into those who are placed under him. We have had several teachers in Yorkshire from Homerton College, and in all the instances that we have known they have answered remarkably well. (Hear, hear.) Leaving aside all controversy, let me call your attention to the fact, so well and clearly put in the paper which has been read, that this cause possesses a most indisputable claim on the liberality of all enlightened Christian men. The promotion of education, secular and religious, you all believe to be essential to the right training of the people of this country,—education carried on on a system of most perfect freedom, without any Government trammel or assistance. (Hear, hear.) No one, again, doubts the efficiency of the Congregational Board of Education, with my friend Mr. Samuel Morley presiding over it; nor does any one dispute the excellence of Homerton College, and the eminent qualifications of the gentleman placed at its head. On these grounds, therefore, I appeal to you to give your assistance, as ministers, as deacons, as gentlemen, as Christians, to the cause which has been presented before you so clearly and so forcibly. (Applause.)

The Chairman suggested the importance of judicious inspection of schools, as tending to encourage both the teachers and the scholars in their work. Mr. R. H. Haggie, of Newcastle, confirmed this view of the matter by a reference to facts.

The Rev. J. G. Rogers, B.A., of Ashton-under-Lyne, referred to the inadequate remuneration given to schoolmasters, and the temptation thereby presented to able men to betake themselves, when the opportunity offered, to more lucrative employments. Unhappily, intellectual labour was the worst paid labour in this country.

The Rev. F. W. Cox, Market Weighton; the Rev. J. W. Richardson; Dr. Massie; the Rev. David Moir, of Rothbury; the Rev. John Haydon, and the Chairman, also addressed the meeting on the various phases of the Education question, when the Resolution was adopted, and the Session closed with prayer by the Rev. D. G. Cullen, of Leith.

The dinner was held in the afternoon, at Donkin's Bridge Hotel, High-street; the Rev. R. W. M'All occupied the chair, and several interesting speeches were made by different members of the Union.

PUBLIC MEETING ON EDUCATION.

The public meeting in Newcastle, on behalf of the Congregational Board of Education, was held at seven o'clock on Tuesday evening, in the Lecture-room, Nelson-street. Thomas Barnes, Esq., M.P. for Bolton, occupied the chair, and the meeting was numerously and respectably attended.

The Chairman, in explaining the object of the meeting and the educational plans of the Union, said they sought to educate young men and women, and thoroughly to prepare them for the important position of teachers. They wished to educate the masses, but they did not wish for any compulsory powers either to raise funds or to compel the attendance of children at school. They were endeavouring to provide teachers with every requisite qualification, and they had no fear of the English public refusing to pay for it. They did not think of giving to a child for 3d. that which costs 6d. They expected that if the article was worth 6d., they would obtain that sum for it. They did not want any Government interference at all, except it was to remove the impediments to education in the shape of the newspaper stamp and the duty on paper, for Government seldom did anything well.

The Rev. Mr. Corbin, of London, then read the paper he had laid before the Union on the qualifications necessary to secure efficiency and success in the profession of teaching.

The Rev. Dr. Stowell proposed the following resolution:—

That this meeting expresses its opinion of the great value it entertains of the principles and operations of the Congregational Board of Education, advocating, as it does, the cause of voluntary religious education, and training Christian young men and women for teachers in juvenile and infant schools; and, while rejoicing in the great success which has attended its efforts, commends it to the liberal support of all who are able to assist its general operations, and the proposed school fund, designed to aid schools in poor districts, many of which are struggling with difficulties, and languishing for want of pecuniary help.

The Doctor addressed the meeting at some length, in a speech which was afterwards complimented for its wit and eloquence.

The Rev. James Parsons, of York, seconded the resolution; and, in so doing, stated his conviction of the great importance of their movement, as a denomination, on the subject of education. Referring to the progress of education, he adduced the recent Census statistics to show the great advance it had made in the country since 1818.

Edward Baines, Esq., of Leeds, moved the next resolution, as follows:—

That this meeting having full confidence in the energy of the people of this country to carry on the work of education (a fact fully proved by the returns of the late Census), believes that the interference of Government will prove injurious to their voluntary efforts and self-reliance; and feels fully convinced that there are insurmountable objections, in point of sacred principle, to such interference, which must either on the one hand exclude from day schools the religious element—the most important element in the training of the rising race; or, on the other, must give the public sanction and aid to every form of religion, however false and objectionable.

Having briefly glanced at the operations thus far carried on by the Congregational Board of Education, and the objects sought to be attained by it through its training institution and the promotion of primary schools, he said:—

After the Church of England, which, from its wealth and opportunities, and, I will cheerfully say, its zeal and energy in the cause, stands far above us all, next comes the body of Congregationalists. (Hear.) The number of our schools is 453, and there are upwards of 50,000 scholars in the schools. But, as has been stated by Mr. Horace Mann, this is by no means to be considered all that has been done by the Congregational body; because many of them are the oldest friends and supporters of the British and Foreign Schools which exist in this and other towns; and in many places the existence of a British school has been the means of preventing the establishment of strictly Congregational schools. I say, then, as Congregationalists, we occupy an honourable position in the great work of education. I will not say that we have done all that it was our duty to do; but we have done that which I think is creditable to us, especially when we consider that it was not till the year 1843 that our distinctive operations as a body began. At that time a meeting was held, and subscriptions originated, which ultimately amounted to £135,000, with which schools were established, and a great impulse was given to the cause of education. (Applause.) Now, the Congregational Board of Education has just added another distinct feature to its operations, and that is a school fund, for the purpose of aiding schools in the most destitute and poorest parts of the country. We all know that in this town of Newcastle you have great wealth and prosperity, and you are able to educate your own children. You can dive down to the deepest recesses of ignorance in the narrowest of your chares. I was delighted, in coming down here in the railway carriage, to listen to a tale, related with the utmost simplicity, of the successful efforts made in reclaiming some neglected children, and to recognise that it is by displaying a Christian spirit that we are to get down to the depths of the moral wants of the Christian people of this country. It is by the efforts of those who are animated by a love to the souls as well as the bodies of the poor, and by them alone, that we hope to meet the extent of the educational destitution which is admitted to exist. (Hear, hear.) This is a kind of agency which no authority, no law, no tax, can by possibility command. (Hear, hear.) You cannot command moral energies—the warmth of heart of men and women, so many of whom I know, whose labours are producing effects which are not seen now, but will be seen at some future day. You should rejoice to give some assistance to the formation of the school fund, to aid schools in destitute parts of the country, where they are doing a noble work but are not able to do all for themselves that it is desirable they should. I believe we are more the friends of education than those who would call in the aid of the Government to perform what we admit to be our own work. We say of this work of education, that it is the work of the people of England. We would do all we can to aid them, but we wish to call forth their self-reliance, and induce them, like men who have opinions and thoughts of their own, and ways of their own, to act for their own interest, and the interests of their fellow-men, rather than confide the work of education to any Government that either ever was or ever will be in this land. (Loud applause.)

Mr. Baines next adverted to the new measure of education introduced into India, which he strongly condemned as involving the support by the British Government of all the various systems of Indian idolatry, remarking that—"when we said some years ago that the principle might be called upon not only to support the teaching of every form of Christianity from Roman Catholicism to Unitarianism, but might positively be called on to teach the religion of Juggernaut, we were laughed at. But here is the thing positively in action; this is the ulterior carrying out in action of the prin-

ciple on which Government acts—a principle, no doubt, honestly intended, but, as it seems to me, one of the most mischievous which a Government ever desired." (Loud cheers.)

The Rev. W. Spencer Edwards, of the City-road Chapel, London, seconded the resolution, which was adopted *nem. dis.*

A vote of thanks to the Chairman was carried, and the meeting terminated with devotional exercises.

The second session of the Union was held on Wednesday, in St. Andrew's Chapel, North Shields; Dr. Brown in the chair. The proceedings commenced with devotional exercises; prayer being offered up by the Rev. T. Timpson and the Rev. J. Hayden.

CHAPEL BUILDING SOCIETY.

The Rev. J. C. Gallaway read an interesting and important statement of the Congregational Chapel Building Society.

Thomas Barnes, Esq., M.P., moved the following resolution on the report:—

This assembly recognises certain aspects of the times that are peculiarly favourable to the important work of Congregational chapel extension; rejoices in all the various efforts that are now made in furtherance of that work; cordially approves of the constitution, operations, and aims of the English Congregational Chapel Building Society; and earnestly commends it to the vigorous and united support of the denomination throughout the country.

Mr. Barnes supported the resolution in an interesting and appropriate speech, in the course of which he said: I believe, if we are to convert the world to Jesus Christ, it must be done by preaching. I have not such faith in any other instrumentality as I have in preaching. (Hear, hear.) We must have, then, proper places in which to preach. The aspect of the times, the resolution says, is peculiarly favourable to the extension of chapel building. I hardly know what that means; but I do believe that the aspect of the times demands that Congregationalists should be in earnest in endeavouring to extend the number of their places of worship, especially in our large towns. As was said, I believe by the late Algernon Wells, at one of these meetings, we are a body who must stand as witnesses for the truth. We have certain great principles which we hold to be essential to the preservation of religion in its purity, and it is our duty to hold them as witnesses for God and for truth. If we are to do this effectually, we must have a sufficient number of places in which these truths can be proclaimed to the people. One other remark before I sit down. Let us remember that the buildings we may erect will give to future generations, and to those people who do not know us, a certain character to ourselves. If we go into a town where the churches and chapels, and public buildings generally, are very mean and meagre, we say at once that the inhabitants are not characterised by public spirit.

Edward Baines, Esq., in seconding the resolution, said: No one could have been more appropriately chosen to move it than my hon. friend who has just sat down. He has been one of the most noble supporters of chapel building in the county of Lancashire, to which he belongs, and he has also very liberally contributed to this Chapel Building Society whose report has been read to you. Great things have been done in Lancashire, and I hope great things will be done in other counties, in consequence of the movement which has been originated of late years among us. It appears to me, that there are two classes of places which call for efforts of a society of this nature. First, there are large villages of modern growth, containing a very considerable population, among whom there is much spiritual destitution; it is clearly our duty to supply such population, as far as we can, with the means of grace. Then there are places where there are small congregations meeting, not in regular places of worship, but in school-rooms or dwelling-houses. There are, I believe, many such places to which help might be most advantageously extended by this society, which Mr. Gallaway has been mainly instrumental in forming. To that society we, in our immediate neighbourhood, are indebted for a considerable grant towards building a very neat chapel among one of those populations to which I have referred, not, indeed, absolutely destitute of the means of grace, but where there was a congregation of 150 or 200 persons meeting in an upper room, just such as that which my hon. friend has described, unattractive, inconvenient, and positively repulsive.

The Rev. T. Timpson called attention to the circumstance, that in Birmingham, where the population had of late years so largely increased, the number of Congregationalist places of worship had decreased, and urged on the Chapel Building Society the necessity of immediate active operations in that town.

The Rev. Thomas James bore testimony to the deep interest which his brother the Rev. John Angell James had taken in the objects of the Society, and his willingness to co-operate with it in connexion with its contemplated movements in Birmingham.

The resolution was carried unanimously.

THE SCOTTISH DEPUTATION.

The Rev. T. Spencer, of Rochdale, proposed the following resolution:—

"That this assembly hails with peculiar satisfaction the presence of beloved brethren deputed to represent the Congregational Union of Scotland, and beg to assure the sister-churches and pastors of that country of the deep interest taken in their welfare by this Union, and of the readiness with which it always stands prepared to testify its regard and sympathy, by the interchange of sentiment and delegation, and would earnestly entreat, through the glorious Head of the Church, that abounding grace may be imparted to the Scottish Congregational Churches, to enable them to maintain their unabated attachment to the great principles involved in our policy, and to continue their self-denying endeavours to spread the glorious Gospel of the grace of God."

The Rev. Dr. Massie seconded the resolution in a warm-hearted speech, which was cordially adopted.

The Rev. Professor Thomson responded on behalf of the Congregational Union of Scotland, and entered into an elaborate statement concerning the rise and progress of Independency in Scotland, to show, that although the numerical strength of the Congregational Body was not such as could be desired, yet that the principles of Independency had to a large extent come to pervade the spirit and proceedings of the Presbyterian churches of Scotland by its means, and that it had therefore been indirectly productive of no small amount of good. In closing, he paid a very affectionate tribute to the memory of his late reverend friend, Dr. Wardlaw, which deeply moved the assembly.

The Rev. Mr. Cullen, of Leith, also, in a few words, responded to the Resolution.

The Rev. Henry Bromley having read a Report of the Pastoral Aid Insurance Society, the Rev. Robert Ashton moved, and the Rev. J. W. Richardson seconded a Resolution upon the subject, which was unanimously adopted.

EXTENSION OF THE GOSPEL.

The Rev. George Smith read a brief Paper on the Importance of Extending our Denominational Principles and Worship, in large communities. At the conclusion of the paper, which was listened to with marked attention,

The Rev. Brewin Grant moved the following resolution:—

"That this assembly, in receiving for consideration and adoption the paper now read on the importance of extending our denominational principles and worship, would express the conviction it cherishes of the need of additional efforts on the part of the Congregational churches associated in this Union, to bring the Gospel and the ordinances of Christian worship within the reach of the multitudes now unhappily neglecting the one and the other; and would affectionately recommend the brethren in different districts of the country to assemble at such time and place as may be found most convenient for conference and prayer, in relation to this important subject."

This was a practical resolution; and the great thing needed for the Churches at the present day was to set them to work, but without their being associated with any special form of advocacy: it is very difficult to make people understand a mission of that kind. (Hear, hear.) Many persons had got the notion into their heads, for instance, that the special work which he had to do was to oppose infidels; but this was by no means the fact. (Hear, hear.) His work was to state to the people the great truths of Christianity, and if infidels opposed it, he was simply to show them that it stands, and they fall. (Cheers.) In itself considered, infidelity was the noisiest, emptiest, and most pitiable thing in the world. (Cheers.) It was altogether untrue to suppose that the working men of this country, as a class, are opposed to Christianity, or alienated therefrom. (Hear.)

The Rev. J. Baldwin Brown, in seconding the resolution, expressed his conviction that the subject of it was one of the most important which had yet come before the Assembly. Infidelity must be regarded as of two kinds,—the one having both brain and heart, and the other neither. (Hear, hear.) Some men had got both brain and heart set against Christianity, they really hate it. An intelligent, hard-headed Yorkshireman, with whom he recently had a conversation on the subject, made him shudder by the declaration, that, in his belief, which was evidently most sincere, "the two cursedest things in the world are religion and drink." The man promised, however, before they separated, that he would go home and read over again the Gospel by John. This individual had at one time been a professor of religion. (Hear, hear.) The difficulty, therefore, would appear to be, not so much in getting hold of the people, but to keep them when they had been brought under the influence of the truth. (Hear, hear.) He did not believe that this could be done by any new organization, or by the multiplication of any number of agents, however able. Each existing church must be instigated to do the work requiring to be done in its own locality. And he would say to the workers, let the genial spirit of Christianity be manifested in everything that you do; and then far more will be accomplished in overcoming intellectual scepticism than we have yet seen. But it was infidelity of the careless, dreary, and desolate heart, that the church had most to fear. (Hear, hear.)

The Chairman reminded the assembly that the resolution had reference to the outlying population generally, and not simply to the working classes.

Mr. Charles Reed was glad that the question of Sabbath Schools had been alluded to by Mr. Brown, as a valuable medium through which to get at the parenthood of the working classes. It was a most interesting and important fact, that the church, by means of Sabbath Schools, had the great bulk of the children of the working classes, at one time or other, under its influence. This circumstance alone, therefore, supplied an answer to the question, How shall we get at the working classes? (Hear, hear.) But in order to this, means must be more generally adopted to retain the elder scholars, by the church coming in to the aid of the teacher. Let efficient means be employed to keep the elder scholars of our Sabbath Schools up to the ages of sixteen or seventeen, and depend upon it, that large numbers attending these schools, who, under the present system, go off again into the world, would become the pillars and ornaments of the churches, and exert an unspeakable amount of good upon the respective families to which they belong. (Hear, hear.) He trusted that the committee and secretary of the Congregational Union would arrange for the practical consideration of this matter at some future meeting of the assembly, assuring them that the Sabbath-school teachers would be most willing to co-operate in any effort which might be devised.

The Chairman was convinced, from his knowledge of Sabbath School teachers, that much good might be effected in the way suggested, by holding a conference with them at some of the Autumnal Meetings. (Hear, hear.)

The Rev. J. G. Rogers thought they were coming to a far more healthy state of feeling than that which existed a few years ago, when it was concluded that the mass of the people of the country were on the side of infidelity. A greater mistake was never committed. Nine-tenths of a large public meeting, recently held in a manufacturing town, for the purpose of listening to a discussion on the points of debate between the friends of the Gospel and its enemies, indignantly repelled the insinuation that the majority of the working-classes entertained opinions hostile to Christianity. (Hear, hear.) The subject to which Mr. Reed had directed attention was exceedingly important. With respect to his own church, he could testify, that, to abolish the class-room system would be to lose a large body of those who formed a valuable portion of the congregation. The Sunday School scholars, after they had passed through the elder scholars' class-room, were found to be valuable agents in working upon the outlying population. (Hear, hear.) He was glad to know, moreover, that the plan of having iron chapels to put down in new neighbourhoods when it was desirable to make the experiment of gathering a congregation, had occupied attention, and trusted that something would be done to have several such structures for desirable localities in the neighbourhood of London and other large towns.

Mr. William Lothian, the Rev. Dr. Stowell, and the Rev. W. S. Edwards, having added a few words, the Rev. G. Smith expressed his willingness to do everything practicable towards carrying out the idea of Mr. Reed, in reference to a conference of Sunday School Teachers, in conjunction with the autumnal meetings of the Congregational Union.

The assembly adjourned at half-past two.

THE DINNER

was held at the Albion Hotel; chair being occupied by Mr. Alderman Powe. After dinner, the Rev. G. Smith thanked the friends in North Shields for their liberal entertainment. The Chairman said, they all felt very happy in entertaining the members of the Union, and hoped the day was not far distant when, in the course of its travels round the country, the Union would find its way again to Shields. (Hear, hear.) The health of Her Majesty having been drunk, and a part of the National Anthem sung, the Rev. Thomas James presented to the Chairman of the Union, Dr. Brown, on the part of the publishers, Messrs. Jackson and Walford, the third series of "Congregational Lectures." They were the first copies that had been bound, and the work would be ready for delivery to the public by the 25th of the present month. (Hear, hear.)

The Rev. Dr. Brown, in acknowledging the present, recommended the series to the attention of the brethren.

PUBLIC MEETING.—CONGREGATIONAL PRINCIPLES.

In each of the three towns, on Wednesday evening, there was a public meeting for the exposition of Congregational principles—the Newcastle meeting being held in West Clayton-street chapel, with Mr. Baines in the chair. The attendance, as on former occasions, included many members of other religious sects than the Independents. Resolutions pertinent to the object of the meeting were moved and seconded by the Rev. J. C. Rogers, of Ashton-under-Lyne (formerly of Newcastle); the Rev. George Smith, one of the secretaries of the Congregational Union; the Rev. W. Spencer Edwards, of London; the Rev. John Hayden, of High Wycombe; Professor Walter Scott, of Airedale College; and the Rev. Mr. Dobson, of York. The chairman, in his opening address, pointed to the divisions in the Church of England, the late rupture in the Church of Scotland, and the dissensions in Wesleyanism, as evidences of the fact that neither creeds nor tests were infallible guards of either unity or uniformity in faith or practice. The Congregationalists, possessing neither creed nor test, had, during the last two centuries, manifested a unity and uniformity, both in faith and practice, to (he might say) a greater degree than any other Christian body. Professor Scott said that when he visited Newcastle fifty years ago, there was not, so far as he was aware, a single Independent in the town; he did not think, indeed, there was one in all Northumberland. Great was the progress which Congregationalism had made in this district since that period. (Some little alarm was created in the course of the meeting by an accident. One of the rails of the platform gave way; and the Rev. R. Ashton, one of the secretaries, who had been sitting near, fell down the stairs. For some time he was uncertain what injury had befallen him; but he afterwards addressed a few remarks to the meeting, in which he said he believed he had sustained no fracture.)

The third Session of the Union was held at Newcastle on Thursday, in the West Clayton-street Independent Chapel; Dr. Brown in the chair. The proceedings commenced with devotional exercises; prayer being offered by the Rev. James Parsons, of York, and the Rev. Henry Bowen.

RELIGIOUS NEEDS OF WALES.

The Rev. George Smith read a communication respecting the religious condition of the English population in North Wales. He thought the matter should be referred to the Home Missionary Society, who were doing something for the mining districts of South Wales, and might possibly be induced to assist in the proposed movement. He (Mr. Smith) thought the friends in Wales should be somewhat more self-reliant, and should endeavour to originate some measure for the benefit of the population whose religious wants had been described. (Hear.)

The Chairman said he believed that Mr. Thompson, late of Poundsford Park, and now living near Chepstow, was, in connexion with the Home Missionary Society, turning his attention to Wales, and would no doubt take the present subject into consideration.

On the motion of the Rev. James Parsons, seconded by the Rev. Walter Scott, the subject was referred to the Home Missionary Society.

TURKISH MISSIONS.

The Rev. Cuthbert Young having read a paper on the subject of Protestant Missions in Turkey,

The Rev. S. D. Cullen, of Leith, proposed the following resolution :—

That this assembly tenders to the Rev. George Cuthbert Young, B.A., the expression of its thanks for the valuable and interesting paper he has now read on "The openings for the Gospel in Turkey," and requests that he will place it at the disposal of the Committee. That a recommendation of the claims of the "Turkish Mission" by a vote of the last annual assembly of the Union having given rise to an apprehension, on the part of some persons, to the effect, that the Congregational Union of England and Wales look with a degree of tolerance and favour on the slavery of the United States of America, in consequence of the supposed implication of many of the Christian organizations of that country in the evil of slavery, this assembly deems it right to repeat its emphatic condemnation of the law and practice of slavery as existing in the United States, and to declare its undeviating adherence to the sentiments of the Union as expressed in its resolutions on the subject of slavery, adopted by the Annual Assembly of 1853, and its determination to carry out as far as possible the resolves it contains.

The Rev. Dr. Stowell seconded the resolution.

The Rev. Walter Scott said that no one could rejoice more than he did at the efforts which are now being made to evangelize Turkey; at the same time he could not suffer this motion to pass without entering a strong protest against it. They had not been told that the American Board of Missions was connected in various ways with slavery, that they had slave-churches, and that they held doctrines which, in his apprehension, were quite subversive of the principles of the New Testament. They maintained, in some places, that because it was not expressly said in Scripture that children must not be taken from their parents, therefore there was no sin in tearing the children of slaves from them, and sending them to distant localities. In his belief, America was the stronghold of slavery; if it could be abolished there, it would soon be abolished throughout the world; and yet, he was sorry to think, that professed Christians in America were the chief strength of that stronghold. (Hear, hear.) He had no doubt whatever, that if all the Christians in America would come forward and perform their duty in protesting against slavery, it would soon be abolished there, and throughout the world. Before they made up their minds on this subject, he advised them to read the papers which have been published by Mr. Vincent—the agent of the American Tract and Book Society. (Hear, hear.) Now no one can rejoice more heartily than he did in the progress which was made in evangelizing Turkey, and he prayed that the American missionaries might be more and more successful; but this was a very different thing from their connecting themselves in any way with the American Board of Missions. (Hear, hear.)

The Chairman remarked, that in this resolution there was no recommendation to the Union whatever to adopt these missions. It contained simply a vote of thanks to Mr. Young for his paper, and then a condemnation of American slavery.

Mr. Scott fully perceived that, but actions spoke louder than words. (Loud Cheers.) He had no doubt that many of the supporters of the American Board would use as strong expressions against slavery as any of them could do; but if they did not come forward in their pulpits and other places, and speak against slavery—if they did not join those societies which sought its abolition,—he thought they were really supporting it by their actions. (Applause.)

The Rev. Dr Massey did not think their friend Mr. Scott had a stronger hatred to slavery than the committee who drew up that resolution. They actually communicated with Mr. Young, to the effect that his paper could in no way identify them with the Board of Missions in America. In no way did this resolution pledge them to support them. (Hear, hear.) If it did, he would second Mr. Scott's protest. He was quite prepared to stand by the principles that he had advanced in reference to the American churches; but in passing this resolution, they only thanked Mr. Young for the information he had given us. He thought with Mr. Scott, that if they could get up an organization to support an agency of their own in Turkey, even if it were only one man, it would be their duty to do so. (Hear, hear.)

The Rev. G. Smith thought they could pass the resolution without committing themselves in any way in reference to the American Board of Missions. If the brethern thought otherwise, the resolution might be withdrawn; but then if they withdrew it they withdrew their emphatic condemnation of the evil of slavery.

The Chairman: The first part of this resolution is a vote of thanks to Mr. Cuthbert Young, for the information he has given to us; and the second part is a reiteration of our sentiments so admirably expressed by Mr. Baldwin Brown in his resolutions more definitely condemning all American slavery and the churches connected with it. Are you not prepared to reiterate those sentiments? I think we should stultify ourselves if we set them aside. There is, as it seems to me, not one sentence or word in this resolution which in any way connects you with the American Board. (Hear, hear.) The Rev. J. G. Rogers remarked that Mr. Smith had said, if they withdrew the resolution, they withdrew their protest against slavery. He could not agree with that. He did not think that they required at each meeting to renew the vote which they passed in 1853. (Hear, hear.) Was it to be understood that this question of slavery was to be renewed every year, or else they withdrew their protest? Surely not. Their views on slavery were distinct and clear; and let them not, by any equivocal actions, cause their friends to think that they had forgotten their principles, or deserted their flag. (Applause.)

Mr. Cullen said he sympathised with all his heart in what his friend Mr. Scott had said, and with this feeling thought it would be better to withdraw the resolution. (Loud applause.)

Dr. Stowell consented, and the resolution was accordingly withdrawn.

Mr. Young said, that almost every statement of Mr. Vincent's was without foundation.

The Rev. G. Smith moved, and J. Spicer, Esq., seconded a resolution relative to the late fire at Newcastle.

The Rev. G. Smith laid before the Union a communication from the Rev. Pastor Monod, of Paris, and explained the means which had been adopted by the Union, in order that it might be represented at the Kirchentag, and other Evangelical bodies on the Continent. A resolution on the subject was subsequently adopted.

The Rev. Dr. Stowell, President at Cheshunt College, next read a portion of a lengthened paper, which proved of deep interest to the assembly, and drew forth loud and repeated applause, on the History of Nonconformity in the three Northern Counties of England.

A vote of thanks to the Rev. Dr. was carried unanimously.

THE CHRISTIAN MINISTRY.

The Rev. Professor Scott submitted an elaborate paper on the importance of directing the attention of pious and gifted young men to the work of the Christian ministry. Time did not allow of the reading of the entire document, but those portions which were given elicited the cordial approval of the assembly.

The Rev. R. W. M'All moved a vote of thanks to Mr. Scott in a resolution which commended the paper "to the careful consideration of our pastors and churches. He believed the subject to be one of the greatest and most momentous subjects of the present day in relation to the advancement of the cause of the Gospel.

The Rev. J. C. Gallaway regarded it as a privilege and an honour to second such a resolution, for he regarded the paper of Professor Scott as an admirable production, which could not fail to be of immediate and lasting benefit if carefully studied and acted upon by those whom it especially concerns. (Hear, hear.) He quite agreed with the remarks made by Mr. M'All respecting the great importance of directing the attention of the pastors and churches to this work of looking out for suitable young men for the work of the ministry. The supply of such men had hitherto been left largely to impulse and circumstances, in consequence of some vague idea of what was termed "a call to the ministry." There were inducements now, moreover, of a nature which did not formerly exist to the same extent to young men of a superior order to enter the work of the ministry—the building of commodious chapels being not among the least. (Hear, hear.)

The Rev. George Smith might be allowed to add, that never had the Denomination such a perfect apparatus for the education of ministers as now. They had both Colleges and Professors worthy of any community in the kingdom or in the world. The staff, therefore, was already prepared, the doors were open, and the men with those talents which were needed existed, no doubt, in the churches of the land, and all that was necessary was, to help to bring them out. (Cheers.)

The Resolution was unanimously adopted, amid general cheering, and Professor Scott returned thanks.

The Chairman then made a few valedictory remarks, and closed the session with prayer.

THE DINNER.

There was a dinner on Thursday, at the Assembly Rooms, Newcastle. The Rev. A. Reid, of Newcastle, presided; and upwards of 250 gentlemen were present. Mr. Haigh had made excellent provision—so excellent, indeed, that in the closing act of the repast there was a general demand for his attractive trifles; and surely the classic "knave of hearts" must have "stolen his tarts," for everybody was crying for them and nobody could get them. After dinner, votes of thanks, arising out of the proceedings of the week, were passed by acclamation; and opportunities were afforded for a succession of addresses by the Chairman (Dr. Brown, Cheltenham), and the Rev. Messrs. Smith (Poplar), James (London), Rogers (Ashton), Steward (Newcastle), Redford (Newcastle), Ashton (London), &c. "God save the Queen" was sung with great fervour; and from the emphasis which accompanied "scatter her enemies," it was abundantly evident (says the *Gateshead Observer*) that the Independents of the nineteenth century abhor absolutism and despotism as intensely as their forefathers in the seventeenth.

On Thursday evening there was an early "promenade tea" in the West Clayton-street Lecture-room; and the Revs. W. S. Edwards, Dr. Legge, Professor Thomson, Dr. Brown, and J. W. Richardson, were respectively announced to preach, at a later hour, in Newcastle, Sunderland, North Shields, South Shields, and Monkwearmouth.

EDUCATIONAL MEETING, SUNDERLAND.

On Friday morning the last meeeting of the Congregational Union took place at Sunderland in the form of a public breakfast, in the school-room of Bethel chapel, to promote the objects of the Congregational Board of Education. The chair was filled by Edward Baines, Esq., and the meeting was addressed by the Chairman, the Revs. John Corbin, Robert Bowman, Joseph W. Richardson, Archibald Jack, Mr. E. Ridley, Rev. Robert McAll, W. Wright, Esq., Mr. Potts, Mr. Forth, Charles Reed, Esq., John W. Pye-Smith, Esq., Rev. Mr. Bewlay, &c. The Chairman read a note from Samuel Morley, Esq., Treasurer of the Board, expressing regret at his inevitable absence, and communicating the important fact that no less than five gentlemen had promised the munificent sums of £100 a-year each to the new "School Fund in aid of schools in poor districts," in addition to their former subscriptions to the Board. This was only the commencement of the "School Fund." A hearty concurrence in the objects and principles of the Board was manifested by the gentlemen of Sunderland, Shields, and Newcastle, and resolutions to the effect were passed. The meeting, which was extremely animated, closed at a quarter to one o'clock.

CHINESE BIBLES.—The congregation of the church at Padiham, Lancashire, have recently despatched to the Bishop of Victoria one thousand Bibles, to be distributed among his clergy, for the benefit of those for whose spiritual welfare they have emigrated to that distant land.

BURNLEY, LANCASHIRE.—The Rev. W. M. O'Hanlon, of Belfast, has accepted the unanimous invitation of the church and congregation assembling for worship in Salem Chapel, Barnsley, to become their pastor; and enters upon his duties on the first Sabbath in November. On the first Sabbath in October the Rev. Dr. Vaughan preached in the above chapel on behalf of the schools, when collections were made amounting to upwards of £90.

IMPORTANT TO RELIGIOUS SOCIETIES.—The following official letter has been received by the Secretary of the Colonial Church and School Society:—"Inland Revenue, October 17, 1854. Sir—In reply to the enquiry contained in your letter of the 11th inst., I have to inform you that as some doubt is entertained as to the liability to stamp duty of receipts for subscriptions or donations to charitable institutions, the board will treat such receipts as if they were expressly exempted from duty. I am, Sir, THOMAS KEOGH."

POPLAR.—On October 18th recognition services were held in connexion with the settlement of the Rev. B. Preece, late of Great Grimsby, as pastor of the Baptist Church, Cotton-street, Poplar. The Rev. I. Cowper (Independent), of Mill-wall, read the Scriptures and prayed. The Rev. J. Angus, D.D., President of Stepney College, proposed the usual questions, and offered the recognition prayer. The Rev. John Aldis, of Maze Pond, delivered an impressive address to the pastor, and concluded the afternoon service by prayer. After tea refreshment, the evening service was commenced by the Rev. Francis Clowes, late classical tutor of Horton College, Bradford, who read the Scriptures and prayed, and the address to the church was delivered by the Rev. J. Whittemore, of Eynsford. The devotional exercises were conducted by the Rev. Messrs. Williams (of Moorfields), Cater, and Messrs. Freeman and Fieldwick.

HAYES, MIDDLESEX.—The ordination of the Rev. J. W. Shipphird, as pastor of the Independent Church at Hayes, took place on Wednesday, October 4th. The Rev. W. Perratt, of Harlington, read the Scriptures and engaged in prayer; the Rev. J. Glendenning of Uxbridge, delivered the introductory discourse; the Rev. G. J. Adeney, of Ealing, proposed the usual questions, to which satisfactory replies were given by the pastor elect; the Rev. R. Porter, of Staines, offered the ordination prayer; the Rev. E. Morley, of Brentford, delivered the charge to the minister, the Rev. J. W. Richardson, of London, preached to the people; and the Rev. W. C. Yonge, of Brentford, concluded the service by prayer. The Revs. Messrs. Hawson, Gibson, Catlowe, and Dave, also took part by giving out the hymns. A tea-meeting was afterwards held in the school-room, when addresses were delivered by the Revs. Messrs. Yonge, Perratt, Richardson, Glendenning, Morley, and Shipphird. The attendance was numerous.

GROVE-STREET CHAPEL, BOSTON.—On Thursday, October 12th, the Rev. John Keynes was publicly ordained as Pastor of the church and congregation assembling in the above place of worship. After reading of the Scriptures and prayer by the Rev. E. Metcalf of Lincoln, a succinct and able composition of the principles of New Testament Church Polity was given in the introductory discourse by the Rev. R. P. Clarke, of Over-Darwen, Lancashire. The questions were proposed by the Rev. Percy Strutt, of Spalding, and a faithful and affectionate charge addressed to the minister by his uncle, the Rev. Thomas James of London, after the offering of the ordination prayer by the Rev. Robert Ashton of London. In the evening, after reading and prayer by the Rev. J. Watts of Boston, a very excellent and appropriate discourse was preached in the church and congregation by the Rev. S. M'All of Nottingham. Dinner was provided at the Barge Hotel, after which, interesting speeches were delivered by the Rev. Messrs. James, Ashton, M'All, Strutt, Golesworthy, and R. P. Clarke.

COGGESHALL, ESSEX.—The funeral of the late Rev. J. Kay (sixteen years Independent minister of Great Coggerhall), who died on the 14th inst., aged 41, took place last Friday, the 20th inst., and never was such a scene witnessed in this town. So much was the late rev. gentleman respected, that the shops were closed and business suspended, and many of the townspeople met at the Mechanics' Institute and formed themselves in a procession to follow him to his last resting-place; The coffin was borne on the shoulders of some of the oldest members of his church, and on each side there was a row of neighbouring ministers as pall-bearers. The coffin having been carried into the chapel, the Rev. Mr. Davids, of Colchester, read the scriptures and prayed. The Rev. Mr. Sainsbury, of Finchingfield, addressed the congregation, which was very large, in a most affectionate manner. The Rev. Mr. Reynolds, of Halsted, gave an address at the committal of the body to the grave. It can be truly said that a great and good man has fallen in this town,—one that was beloved by all for his consistency of character, and for his zeal in his Master's cause. His death was improved on Sunday last by the Rev. Mr. Griffiths, of Hitchin, in Hertfordshire. So anxious were the people to hear the sermon that the chapel was crowded long before the time that service was to begin.—*From a correspondent.*

SOUTHAMPTON.—On Tuesday, Oct. 17, the services connected with the ordination of the Rev. W. Roberts, as minister of Albion Chapel, Southampton, took place.

ORIGINAL
DEFECTIVE

The Rev. J. S. Pugh, pastor of the Baptist church in East-street, opened the morning service by reading the Scriptures and prayer. The Rev. J. Woodwark defined the nature and constitution of apostolic churches. In the unavoidable absence of the Rev. E. Giles, of Newport, Mr. Woodwark also proposed the usual questions, to which Mr. Roberts replied. This was followed by a statement from the senior deacon, Mr. R. Lankester, to the effect that the utmost cordiality and unanimity pervaded the church in regard to Mr. Roberts. The designation prayer was offered by the venerable pastor of the church Above-Bar, the Rev. Thomas Adkins. The charge to the young minister was delivered by his late tutor, the Rev. J. Watson, of Hackney College. The Rev. R. Laishley closed the service with prayer. In the evening, the Rev. A. Maclaren, B.A., minister of the Baptist Chapel, Portland-street, opened the service, after which the Rev. T. Archer, D.D., of London, addressed the church and congregation in a discourse of great power. In the interval of the public services, a large number of ministers and friends sat down to a cold collation in the lecture-room of the chapel, when speeches of great cordiality and sympathy with the young minister and his friends were delivered. The interest of the services was heightened by reference feelingly made by Mr. Adkins, to his having taken part in the ordination of Mr. Roberts' father at Odiham, twenty-seven years ago, and by the presence of Stephen Smither, Esq., of Crondal, one of that minister's deacons.

NEW TRAINING COLLEGE AT EXETER. — On Wednesday the New Training College in Exeter was opened with great ceremony. It was officially circulated that the Lord President of the Council would take part in the proceedings; but it does not appear that his Lordship ever expressed any intention of being present. In the morning full choral service was performed in the cathedral, the sermon being preached by the bishop. Immediately afterwards a procession, headed by the lord lieutenant, the bishop, and the sheriff, and accompanied by the band of the 15th Hussars, moved through the town to the new building, which was then formally opened. The bishop delivered a suitable address. At five o'clock there was a banquet at the New London Inn. The Earl Fortescue presided, supported by the Bishop of Exeter, Dean of Exeter, Sir John Patteson, Sir J. Kennaway, Sir S. Northcote, Mr. Chancellor Martin, Viscount Ebrington, Colonel Harding; the Archdeacons of Exeter, Barnstaple, and Totness; Mr. Mowbray, M.P.; the High Sheriff of Exeter, and other gentlemen of distinction in the county. The complimentary speeches usual on such occasions were delivered. The Bishop of Exeter, Lord Ebrington, the Dean of Exeter, Sir John Patteson, Sir Stafford Northcote, Mr. Mowbray, M.P., and other gentlemen, spoke to several toasts. The institution in question is to be a thoroughly Church of England. Referring to the Bishop's sermon, the *Western Times* says:—"The old gentleman claimed credit for not abating a jot of the exclusive pretensions of the "Church" to guide the education of the people. They did not, of course, attempt to shut up all other schools; but they would have no communion of teaching with any one out of the pale of the national establishment. He pretended to have a great desire to see Scriptural education expanding; but it was to be such scripture as is to be explained by the creeds, articles, and formularies of the church. In other words, this Training College for national schoolmasters was to be a sectarian school for the teaching of church principles, and not a school based on the principles of a Scriptural education."

BUNYAN'S MEETING-HOUSE, BEDFORD. — Services have been recently held in this time-honoured sanctuary in connexion with the recognition of Mr. J. J. Insull, late of Cheshunt College, as co-pastor with the Rev. John Jukes. On Monday evening, October 2, a preparatory service was held, when prayer was offered by the Revs. W. Alliott, Dr. Stowell, and J. England, and an address delivered by Dr. Stowell,—Mr. Insull's tutor. On the following day the Bunyan-meeting was numerously attended, by many ministers and members from the surrounding churches and congregations—by friends from various sections of the Christian church, and by stated worshippers at "Bunyan." The opening prayer was presented by the Rev. Mr. Philips, of Harrold. The Rev. Samuel Kent, of Biggleswade, in the absence of the venerable Mr. T. P. Bull, of Newport Pagnell, asked the questions, &c. The Rev. John Jukes stated the circumstances connected with Mr. Insull's probationary services at Bunyan-meeting, and his call to the co-pastorate. Mr. Insull's answers to the questions by Mr. Kent were satisfactory. The ordination-prayer was then offered by the senior-pastor. The charge to the young minister was given by his pastor, the Rev. James Sherman, of Blackheath. Hymns, were given out, during the service, by Messrs. Corbold, Sisterson, and J. S. Moffat, of Cheshunt College. The dinner in the Castle-rooms was attended by a large and respectable company, Mr. Jukes presiding. The Rev. James Sherman spoke of the very high estimation in which Mr. Insull was held, both by himself, and friends at Surrey Chapel; and, also, by the tutors and students at Cheshunt College—congratulating his young brother upon his happy position, as a colleague in the ministry of the Word with his excellent and experienced friend, Mr. Jukes. Dr. Stowell, Rev. Wm. Alliott, and Rev. John Frost, briefly followed. The evening services, too, was well attended, when the Rev. Charles Stovel, of London, preached, and the impressive services of the day were closed with prayer by the newly ordained colleague.

WESTERN COLLEGE, PLYMOUTH.—The annual meeting of the constituents was held in Union Chapel, on Thursday, Sept. 15th, when the chair was taken by R. Peek, Esq. After prayer by the Rev. M. Slater, the annual report was read by Alfred Rosher, Esq., from which it appears that the number of students now in the college with a view to the ministry is eighteen, that their conduct and attention to their studies have given great satisfaction to the professors and the committee, and that their occasional preaching has been very acceptable to the neighbouring churches. The examiners for the year were, the Rev. Dr. Harris, of New College, in natural theology; the Rev. Eliezer Jones, of Plymouth, in doctrinal theology; the Rev. John Bender, M.A., of Bristol, in exegetical theology; the Rev. David Thomas, A.B., of Bristol, in ecclesiastical history and church ordinances; the Rev. Thomas Clark, M.A., Principal of the Dissenters' Proprietary School, Taunton, in Hebrew; the Rev. Philip Smith, B.A., Principal of Mill Hill Grammar School, in classics; the Rev. H. R. Reynolds, B A., of Leeds, in mathematics and natural philosophy; the Rev. Professor Godwin, of New College, in rhetoric and English language; and the Rev. Professor Halley, M.A., of Lancashire College, in logic. The reports of most of these gentlemen were read, and were highly satisfactory. In consequence of the removal of the highly esteemed classical and mathematical professor to New College, a resolution was passed on the motion of the Rev. J. Pyer, seconded by Mr. Luvers, expressive of the regret felt for his loss, and of best wishes for his success in the new and important sphere of labour to which he has been called. It was very satisfactory to the committee that, at the time they were called to report the loss the institution had sustained, they could also report their unanimous election of a successor (the Rev. W. H. Griffith, B.A., of Chard) in whose qualifications they have the highest confidence. A resolution was unanimously passed on the motion of Dr. Alliott, seconded by the Rev. J. Allen, of Chudleigh, confirmatory of the appointment, and expressive of the satisfaction the meeting felt that it had been made. The other resolutions were moved and seconded by the Rev. Dr. Archer, J. Barfitt, J. Chater, and A. Hampson, after which an admirable address was delivered to the students by the Rev. Eliezer Jones. Dr. Archer preached the annual sermon in the evening. The whole proceedings of the day were such as to gratify the friends of the college, and encourage the hope of its continued prosperity and success. Mr. Griffith commenced his labours as classical and mathematical professor on the 10th of October.

THE FATE OF SIR JOHN FRANKLIN.

The veil that has so long obscured the fate of Sir John Franklin has been unexpectedly lifted. Dr. Rae, of the Hudson's Bay Company, has reached England, bringing with him from the Arctic seas a number of articles that belonged to Sir John Franklin and his companions. The story of the recovery of these memorials is most painfully interesting. Dr. Rae's account, which may, of course, be implicitly relied upon, is this:—In the spring he fell in with a party of Esquimaux who were in possession of a number of articles known to belong to Sir John Franklin himself, or to members of his party. These articles included some silver plate bearing the crests of the owners. When the Esquimaux were questioned as to the way in which they had become possessed of such valuables belonging to officers of the Royal Navy of England, they said that the vessels of Franklin had been crushed in the icebergs, and their crews forced to set out over the snow on their way towards the territories of the Hudson's Bay Company—that *in 1850 the Esquimaux had met forty Englishmen belonging to Sir John Franklin's ships travelling on foot and dragging a boat over the ice near King William's land*—that the officer in command of these unfortunates had bought from the Esquimaux for his followers a small seal, being greatly in want of provisions—and *that at a later period the Esquimaux found the dead bodies of all this party on the ice near Back River, surrounded by evidences that they had been driven to cannibalism to prolong existence.* The Esquimaux helped themselves to the stores of the dead, taking gunpowder, silver plate, and whatever else they thought fit to appropriate, but there is no reason to suppose that any violence was offered to the living.

The following are the principal of the articles purchased from the Esquimaux, said to have been obtained at the place where the bodies of the persons reported to have died of famine were found, viz.:—"1 silver table fork—crest, an animal's head with wings extended above; 3 silver table forks—crest, a bird with wings extended; 1 silver table spoon—crest, with initials 'F. R. M. C.' (Captain Crozier, Terror); 1 silver table spoon and 1 fork—crest, bird and laurel branch in mouth, motto, '*Spero meliora*;' 1 silver table spoon, 1 tea spoon, and 1 dessert fork—crest, a fish's head looking upward, with laurel branches on each side; 1 silver table fork—initials, 'H. D. S. G.' (Harry D. S. Goodsir, assistant-surgeon, Erebus); 1 silver table fork—initials, 'A. M'D.' (Alexander M'Donald, assistant-surgeon, Terror); 1 silver table fork—initials, 'G. A. M.' (Gillies A. Macbean, second-master, Terror); 1 silver table fork—initials, 'J. T.;' 1 silver dessert spoon—initials, 'J. S. P.' (John S. Peddie, surgeon, Erebus); 1 round silver plate, engraved, 'Sir John Franklin, K.C.B.'; a star or order, with motto, '*Nec aspera terrent*, G. R. III., MDCCCXV.'"

ARCTIC EXPEDITION—COURTS-MARTIAL.

Sir Edward Belcher was put on trial on Tuesday, but the proceedings extended over Wednesday and Thursday. The inquiry was made into the circumstances under which he abandoned the Assistance and the other ships of the Arctic squadron. A great number of witnesses were examined: Commander Richards, Mr. John Loney, Master of the Assistance, Dr. David Lyall, Mr. Rickards, Surgeon, Commander Osborne, Commander M'Clintock, Captain M'Clure, Captain Kellett.

From the evidence it appears that the Assistance and her tender the Pioneer went up the Wellington Channel in 1852 as far as Northumberland Sound, and wintered there, until the 14th July 1853; that they were frozen in about the 1st of September, and remained there until the 25th August, 1854; that efforts were made by blasting the ice with gunpowder to extricate the ships, but that after expending seven or eight hundredweight, only half a mile of way was made. When the Assistance was battened down and abandoned, on the 25th of August, she was in an unsafe position, among heavy ice; it was possible, but not probable, that she could have got out in the summer; and she might have remained during the winter in safety. She had one year's salt provisions, but no preserved meats. Dr. Lyall and Mr. Rickards state, that "the lives of several and the health of all the officers and ships' companies would have been endangered by another winter in the ice;" that "the want of preserved meats would have had a serious and prejudical effect on the health of the crews;" that "the officers had no remaining stock to make the winter comfortable;" but speaking for himself and the Master, Loney, Dr. Lyall, said, "that with the total want of comforts, probably both of us would have suffered in health, but I should have had little fear for our lives." Mr. Rickards said that the health of the crew of the Assistance was such that between twenty and thirty had insured their passage to England this autumn, should any vessel arrive. Commander Osborne said, that the Assistance and Pioneer were perfectly fit to encounter another winter so far as the ships were concerned; but that as the crews were much worn and debilitated, fresh crews would have been required. The crews of the Phœnix and Talbot arrived after the ships had been abandoned. Commander M'Clintock, of the Intrepid, thought it doubtful whether the Assistance and Pioneer could have been got down to Beechey Island this summer.

Captain Kellett deposed, that when he abandoned his ships, the Resolute and Intrepid were in perfect condition; that the health of his crews was good; that he had on board, preserved meats excepted, which he could have got from his depôts, provisions which would have lasted until July, 1855; that it was very probable he could have got through the ice this summer; that if he could not, then he could safely have remained; and that he abandoned the ships by the order of Sir Edward Belcher, on the 15th May, 1854.

A part of the inquiry bore incidentally on the safety of Captain Collinson, now in the Arctic Seas, with the Enterprise. One of the objects of Sir Edward Belcher's expedition was to afford him assistance. Captain M'Clure described how he parted with Captain Collinson at the Straits of Magellan, in the voyage out, and had not seen him since; that if Captain Collinson pursued his track along the American continent, he was probably safe; that he most likely had more than three years' provisions when he entered the ice in 1851; that he would not desert his ship without being reduced to the utmost necessity, or being wrecked; "in either of which events, I think we should have heard of him this year." Should he have met with the notices, stating that the Investigator was safe but could not be got through the North-west Passage, deposited at Princess Royal Island, Captain M'Clure thinks Captain Collinson will endeavour to return with his ship by Behring's Straits. Captain Kellett thinks that he might have been of assistance to Captain Collinson had he remained out another season. From the records found by Lieutenant Mecham at Ramsey Island, it appears that Captain Collinson intended to follow a supposed strait as far as practicable. Lieutenant Mecham did not arrive with this information until the Resolute was abandoned; and it was forwarded at once to Sir Edward Belcher. The ships' crews were quite equal to remaining out, had it been deemed advisable that they should do so with a view of affording assistance to Captain Collinson.

On Thursday, Sir Edward Belcher read his defence; a lengthy pamphlet on the whole proceedings of the expedition. He defended his conduct on the ground that he had accomplished all that his instructions directed, and had acted within his orders in abandoning the ships. The instructions were put in and read; and they directed Sir Edward Belcher to make further search for the Franklin expedition if the information found by him should warrant such a course, but even under those circumstances he was not to push his researches beyond reasonable limits. Sir Edward contended that he had made all the search that could be made for Sir John Franklin; that he had found certain indications of the safety of Captain Collinson, who might be in England in a fortnight; that he left the ships with pennants flying, in a perfect condition; and, as he came home in his gig, he was still on duty, ready to return if directed, again to take the command of the squadron. No witnesses were called by Sir Edward; and, after deliberating about an hour and a half, the Court found as follows:—

The Court is of opinion that the abandonment of her Majesty's ship Investigator was directed by Captain Kellett, who was justified in giving such order. The Court is further of opinion, that, from the great confidence reposed in Captain Sir Edward Belcher by the Lords Commissioners of the Admiralty, and the ample discretionary powers given to him, he was authorised and did not act beyond his orders in abandoning her Majesty's ship Assistance and her tender Pioneer, or in directing the abandonment of her Majesty's ship Resolute and her tender Intrepid; although, if circumstances had permitted, it would have been advisable that he should have consulted with Captain Kellett previously. And the Court doth adjudge the said Captain Sir Edward Belcher to be acquitted; and he is hereby acquitted accordingly.

Admiral Gordon returned his sword to Sir Edward Belcher without making any remark.

SIR J. TROLLOPE ON THE RESTORATION OF POLAND.

The anniversary dinner of the Grantham Agricultural Society, held on Wednesday, and attended by some of the notables of Lincolnshire, gave Sir John Trollope, one of the Members for the county, an opportunity to talk on public affairs. Some of his

remarks were in condemnation of the legislative failures of last session; but the chief part bore upon foreign affairs and the war. Sir John told how he had recently travelled in Germany and watched the proceedings; and he was convinced that if Austria, with her half-million of soldiers, had "thrown down the gauntlet, and said to Russia, 'Thus far shalt thou go and no further,' there would have been no war." He did not blame the Government of this country for what had occurred. "War has taken place, and we must meet it with honour and with energy, determined to sustain the honour of the crown and glory of the country." He had found the Germans, whether Austrians or Prussians, condemning Russia. Finding this to be so, he naturally inquired how it was that a great and enlightened people possessed no influence over their Government, or had not the power to call upon them to put at once an end to this miserable struggle between despotism and liberty. What was the answer he received? These enlightened men, who took a rational view of the position of affairs, declared to him, that while they and the great bulk of the Germanic people were in heart opposed to the aggressive system of Russia, they were compelled to yield an apparent acquiescence to Russian policy and the bias of their courts. The people of Germany said they were one thing, their rulers were another: the latter were allied with Russia by the closest ties of marriage connection, and, they added, by less honourable links, for it was well known that Russian gold, applied by Russian diplomacy, had operated greatly among the courts of Germany. But of this he was convinced, that the people of Germany were in perfect sympathy and accord with England and France at this moment. It was this that made him proud of being an Englishman, feeling as he did that no Government here could act contrary to the will of the people. It was for want of this principle that the terrible disturbances on the Continent of Europe occurred in 1830 and in 1848.

There Governments were overthrown simply because they were not in accord with the people; but in this country Parliament is the reflex of the feeling of the constituency; Government is the result of the will of Parliament; and thus, in fact, the people constitute the Government of this country. If the Governments of Germany had acted with the same feeling as the English—if they had shown their strength in the first place—Russia would have been a power weak even as a child, and would have inspired no fear. When Russia is conquered in the Crimea, why should not the war be carried into Asia? Why should not Poland be restored, as a barrier to Russian aggression?

Let us at once restore the kingdom of Poland. It is the natural barrier between the civilized nations of Europe and the semi-barbarous despotism of Russia. I throw these thoughts out somewhat at random—they may be deemed utopian and wild ideas—still, if we cannot approach the heart of Russia and crush it in its solidity, let us at least cripple it at its extremeties by lopping off limb by limb.

Postscript.

TELEGRAPHIC DESPATCHES.

VIENNA, Tuesday Morning.—Large bands of Tartars have been formed in the Crimea; they sack and destroy the country houses of the Russians. The Russians confess that the Tartar population is so hostile that they have been obliged to arrest 2,000 persons.

BERLIN, Tuesday.—The Grand Duke Alexander has left St. Petersburg to join the Guards on their march to Warsaw. A Russian official despatch, dated St. Petersburg, the 23rd, states that up to the 16th nothing important had occurred before Sebastopol. The enemy (the allies) seemed to intend a regular siege, and had begun works, which the garrison had destroyed in a sortie by night. Not a single shell had fallen in the town. Cholera had continued to rage in the enemy's camp

THE RELIEF AND PATRIOTIC FUND.

The fund for the sick and wounded in the Eastern Expedition, which we have undertaken to distribute, (says the *Times* of this morning), having now exceeded £10,000, we have to return our thanks to all who have so generously responded to our invitation in this matter, and at the same time to announce that no further subscriptions for this purpose will be received at *The Times* office.

The *Times* still maintains that the statement it published respecting the condition of our sick and wounded soldiers, which created such unparalleled sympathy and have produced such practical advantage, was substantially correct. "Our soldiers received their hurts on the coast of the Crimea, and they were sent for cure to a hospital on the shore of Asia Minor, but the medical stores had been despatched to Varna, and there they were probably permitted to remain. We believe, indeed, that the Medway, which took out one of the latest supplies of these necessaries, actually steamed through the Bosphorus at the moment when the stores were so urgently required at Scutari; but, as the cargo was consigned to Varna, on it went to its destination, and, for aught known to the contrary, may be lying there still."

Meetings in aid of the Patriotic Fund have been held at Walbrook, Leeds, and Leicester. The first-named meeting was attended by Dr. Croly, who made an eloquent speech. At Leeds, nearly £800 was subscribed in the room. A subscription of £100 was handed in from Earl House at the Leicester meeting, and a resolution passed eulogistic of the British army at the Alma.

The Commissioners of the Patriotic Fund have stated it to be their determination to acknowledge in the columns of the *Times* and *Morning Chronicle* alone, the subscriptions they receive; and also to acknowledge only the totals of local subscriptions. The *Daily News* proposes publishing the list every Monday as advertisements—inserted free of charge, as the contribution of the paper towards the Patriotic Fund.

Yesterday afternoon a special meeting, convened by the Society for the Propagation of the Gospel in Foreign Parts, was held at their rooms, 79, Pall-mall, to consider measures for maintaining an additional number of clergymen to minister, under the direction of the ecclesiastical authorities on the spot, to our sick and wounded soldiers at the seat of war in the East. The Bishop of London presided. The meeting was addressed by Mr. A. J. Beresford Hope, Major the Hon. H. Powys, the Chaplain-general of the Forces, and others. The latter said:—He had authority to state that for every clergyman whom the society might send out under its auspices, whatever might be allowed him out of the funds of the society, Government would give as much. (Cheers.) Also, that a free passage would be provided for each clergyman sent out, and that he would receive the same rank, rations, and quarters as though he was chaplain on the Staff. The following resolution was adopted:—

That a fund be opened for the purpose of maintaining an additional number of clergymen to minister, under the direction of the ecclesiastical authorities on the spot, to our sick and wounded soldiers at the seat of war in the East.

The Bishop of London stated, that St. John's House, Westminster, of which he was President, had sent out six of the number of nurses, who had come forward the moment they heard of the want that existed. They expressed great eagerness to go, without saying anything about remuneration. They would be accompanied by the Rev. C. P. Shepherd, the chaplain of the institution. The Rev. Edward Owen, Fellow of Jesus College, Oxford, and the Rev. C. E. Hadow, Curate of Crayford, who were in the room, were going out. The Rev. Mr. Dealtry, a son of the excellent Bishop of Madras, had also offered his services if required. Several handsome subscriptions were handed in, the Bishop himself liberally headed the list.

CORRESPONDENCE FROM THE CRIMEA.

Balaklava, October 8.—Cholera at the camp is still very severe, and many cases are brought thence daily in the arabas to Balaklava. As yet the greatest Russian ally has been the exceedingly beautiful clear moonlight nights, which would have rendered plainly visible to them the commencement of our engineering operations. I have taken another ramble across the dreary-looking country towards Sebastopol, and again looked down upon the enemy hard at work at the fortifications of their doomed city. While I was sitting in a friend's tent the shot and shell frequently came whizzing over us, and during my stay a shell unfortunately fell and exploded in a tent occupied by soldiers of the 68th, killing a sergeant and sentry whose post was 200 yards off, and severely wounding three others. A shot the day before had taken a Rifleman's pack from his back without injuring him. Sir John Burgoyne, it is said, speaks positively of a few days only being required to reduce the place. From deserters we hear that the Russians are determined to resist to the last; several Poles have come to the camp who speak of the strong disaffection of their brethren in the town. There was some skirmishing at the outposts yesterday morning, when four Englishmen and six Cossacks were killed, and two guns have been captured from the enemy near Sebastopol. Yesterday, also a body of Russian troops, consisting of 4,000 cavalry and 3,000 infantry, with Cossacks in advance, came from the eastward to about three miles from Balaklava. Cavalry and Horse Artillery were immediately sent against them, and the Guards and Highlanders got under arms. They were fired into by the Artillery, and immediately retreated. This appeared to be a reconnoissance, and there is a report that a numerous army is in their rear. The Marine camp on the heights now musters 1,200 men, and they take the garrison duties of Balaklava. Lord Raglan has left this place, and at present occupies a white house two miles by the road from Sebastopol. Three of the Grays were captured the night before last—they were upon outpost duty, and, no doubt, must have been very lax in their look-out. While I write there is heavy firing going on in the direction of Sebastopol, and most probably before this reaches you it will be crumbled to pieces. I should not be at all surprised if the enemy attacked this place shortly with a large force, which we know is in the neighbourhood. They would naturally endeavour to cut off the retreat of the besieging army, and annihilate their base of operations. The French opened a fire upon Sebastopol two days ago. A three-decker (they say the Twelve Apostles) is careened over as much as possible, and is troublesome; and a gunboat with heavy guns, is also disposed to be annoying. It is said that the first step will be to destroy these vessels at a long range. Seventeen howitzers have been landed from our fleet, and are to be posted on the heights, and the English pieces altogether will number on the land side about 150. The Terrible has landed four 68-pounders, and the Beagle (gunboat) yesterday sent her two heavy Lancaster guns on shore. The French are also landing ships' guns.

October 5.—A considerable body of troops is said to have entered Sebastopol. The strength within the walls or encamped immediately around is estimated variously from 40,000 to 50,000 men. Parties are observed to be continually leaving the town. They are supposed to be the families of the military, or portions of the civil population.

October 7.—We have to regret the death of Major Banner, the senior Major of the 93rd Highlanders, today from cholera. We hear that considerable reinforcements have arrived for the French army. Our heavy brigade of cavalry have also arrived, but have experienced a very serious loss in horses killed and disabled during the late gale in the Black Sea. A number of convalescents have also rejoined their regiments from Scutari.

THE RUSSIANS IN THE DOBRUDSCHA.

The *Vienna Capirte Zeitungs Correspondenz* states from Galatz of the 10th, that 30,000 Russians had entered the Dobrudscha, between Tultscha and Isatcha, and were fortifying Babadagh. Letters from Vienna mention an official report, ascribed to Said Joussouf Pasha, commanding at Ibraila. This officer is said to state that at Matschin there are about three hundred Cossacks, three hundred volunteers, and four battalions of infantry, with eighteen pieces of cannon; whilst at Tultscha there is an equal force of the Russians; and that there are moreover two regiments of the enemy at Adgillar, situated about half-way between Isatcha and Babadagh.

HEALTH OF LONDON DURING THE WEEK.—DECLINE OF CHOLERA.

The deaths registered in London, which in the first two weeks of October were 1,532 and 1,394, declined in the week that ended last Saturday to 1,321. In the ten weeks of the years 1844-53, corresponding to last week, the average number was 942, which, being raised in proportion to increase of population, becomes, 1,036. About 300 persons died last week more than could be estimated from the experience of former years at the middle of October.

Last week the deaths from cholera were 163. The mortality from the epidemic declines, but not so rapidly as in the same month of 1849. In three weeks of October in that year the deaths were 288, 110, and 41; in the last three weeks of the existing epidemic they have been 411, 249, and 163. The fatal cases of diarrhœa and dysentery were 102 and 106 in the first two weeks of the present month; last week they declined to 83. In comparing the returns from the five metropolitan divisions for the last two weeks it will be seen that the improvement which they show is greatest on the north side of the river. Of the five northern districts cholera lingers most in Marylebone, though the mortality in it is not great. In the last two weeks the deaths in that district were 9 and 12; while in Pancras, with a larger population, there were only three last week, which occurred in Camden-town. Only one death occurred last week in Islington, and one in Hackney,. Amongst the sub-districts on the south side of the river still haunted by the disease are St. James, Bermondsey, the Kent-road sub-district, and St. Peter, Walworth.

Last week the births of 705 boys and 703 girls in all 1,408 children, were registered in London. In the nine corresponding weeks of the years 1845-53 the average number was 1,389.

Cholera prevails rather severely at Worcester. There have been more than 30 deaths.

A great many arrests have been made at Varna, in consequence of information obtained when Prince Menschikoff's carriage containing correspondence was seized at Alma.

A letter from Dusseldorff states that an emissiary has been arrested in that place, having on him a correspondence in English and German from Kossuth and Kinkel.

Lord John Russell, Lord President of the Council, accompanied by Lady John Russell, left town yesterday for Bristol.

The *Cologne Gazette* notices a rumour current at Brussels, according to which Prince Napoleon, the heir presumptive to the French throne, is about to espouse the daughter of King Leopold, a grandchild of Louis Philippe.

By the death of Lieutenant-General Ewart, which took place on the 23rd instant, the colonelcy of the 67th Regiment has become vacant. There are now three regiments of infantry without a colonel viz., the 8th, 50th, and 67th.

We learn from good authority that the Viennese statements respecting Hartmann are false. Hartmann is safe in Constantinople, but suffering from illness. *Daily News.*

Respecting Miss Nightingale now on her way to the East, a correspondent of the *Times* publishes this fact "that Miss Nightimgale gave up everything that education, wealth, and connexion could afford to make this life a life of pleasure, when she first devoted herself to the care of the sick, and now bids farewell to that family circle which her taste and talents made her so fit to adorn, and by which she is so well appreciated, to place her life in her hand, in the spirit of the martyrs of old, and go among strangers, not knowing what may befall her."

CORN EXCHANGE, MARK-LANE, Wednesday, Oct. 25, 1854.

We are still receiving but little foreign Wheat or other Grain, consequently the drain still continues, and every article is to-day realising rather over Monday's rates.

Arrivals this week.—Wheat, English, 420 qrs.; Foreign, 610 qrs. Barley, English, 770 qrs. Oats, English, 330 qrs.; Irish, 670 qrs.; Foreign, 2,520 qrs. Flour, English, 210 sacks; Foreign, 2,710 sacks.

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The Nonconformist.

WEDNESDAY, OCTOBER 25, 1854.

SUMMARY.

NOTHING decisive from Sebastopol. Reliable telegraphic news comes down to the 13th, from which we learn that the garrison had made several sallies, but had been promptly repulsed; and that the regular bombardment was to begin on the 15th. Two hundred guns were ready to open fire upon the devoted fortress, which was not expected to hold out beyond five days. A telegraphic message, said to have been received at St. Petersburg as late as the 16th, states that "nothing of importance had taken place" up to that date; that the allies were formally investing the place, and that some of their works were destroyed every night by the garrison. This statement cannot of course be verified. If the bombardment had commenced on the 15th a telegraphic announcement of the fact might by this time have come to hand, seeing that we have already received intelligence from the Crimea in nine days. Meanwhile the newspapers are speculating upon the chances of another general engagement prior to the bombardment, and upon the extent of the reinforcements received by Prince Menschikoff. One French journal calculates so nicely, as to conclude that the fortress will fall by the 20th, and that the Russian troops on their way from Odessa cannot reach the Prince until two days after that date. Another Paris paper expects that the reinforcements will arrive in time, and swell the Russian army to nearly 80,000 men, which will then offer battle to the allies. It is not, however, likely that Prince Menschikoff will, under any *probable* circumstances, risk another general engagement. We may be sure that both General Canrobert and Lord Raglan—each commanding separately, though co-operating—have calculated all chances, and will adapt their operations to the full information that must be in their possession.

The relative position of Austria and Prussia has become more and more strained; so much so, that the Court of Bavaria has offered its mediation to reconcile their differences. A Vienna journal truly states that the anti-Russian policy adopted by Austria is irrevocable. This fact is the key to the splenetic tone of the despatches of the Prussian government. It is observable that while the Vienna Cabinet give utterance to such significant language as this:—"*It is evident that we cannot expect to obtain peace*, which is for us a necessity, *from the exertions and exploits of others*, and that we cannot bind ourselves to support for an unlimited period of time the arduous sacrifices which this passive attitude must occasion"—the Russian Government labour all the more zealously to make it appear that they are contending for the interests of Germany. But not with success. Hanover, if not Bavaria, has openly taken the side of Austria, and several of the minor states, hitherto favourable to Russian views, have followed the same course. The result will probably be that Russia, deserted by the minor German Powers and apprehensive of a popular explosion, will nominally rejoin the Western Alliance, and sullenly acquiese in any decisive measures adopted by Austria.

While there is something like reliable information that a considerable Russian force maintains its footing in the Dobrudscha, and at several points near the mouth of the Danube, the continued circulation of troops in Poland, and the expected arrival of the Czar at Warsaw, lead to the supposition that he contemplates a campaign against Austria, during the winter months, when the allies can afford her little assistance. Scarcely do we learn distinctly of the early return of the Baltic fleet, than we are told that no less than 35 vessels are being constructed for operating in the spring—five of which are to be floating batteries, to be armed with six of the long-range guns on the Lancaster principle; ten bomb-vessels, to be armed with from two to three mortars of the most powerful description; and twenty gunboats, drawing about four feet of water, specially intended for service in the River Neva.

The *Times* subscription for the relief of the sick and wounded having reached the handsome sum of £10,000, has closed; and its distribution been committed to a gentleman of the newspaper staff, despatched for that purpose. Latest accounts as fully acquit the projectors of this fund from the charge of needless and, therefore, mischievous interference, as they were already acquitted, by the rightly judging, of ostentation, or other sinister motive. Even Government, it would seem, acknowledges that mistakes may have been made, the unhappy consequences of which this spontaneous movement may most readily correct. The subscriptions to the Patriotic Fund have been opened by the Queen and Prince Consort with donations of £1,000 and £500; public meetings have been held in Leeds and Leicester, and are announced for the City and other places; the Crystal Palace Directors devote the proceeds of next Saturday's musical entertainment; and the managers of various charitable institutions are endeavouring to provide for the new objects of national solicitude and benevolence.

Lord John Russell, at a Bedford Literary tea party, proposes, as a theme for the debating class, the laws of national longevity and decay. Sir John Trollope, at a Grantham agricultural dinner, proposes, not as a sentiment but as a policy,—as, in fact, a practical experiment upon those laws,—the restoration of Poland; to which his agricultural hearers give an enthusiastic response. The Whig statesman and the Tory politician is, in this case, not an unfit type of his class. On a question of international relations, we usually find a substantial agreement between the men of the town and the men of the country—a common English sentiment; and with that sentiment the Parliamentary Tory has more frequently been in harmony than the Whig. At a meeting in Sheffield, attended by Mr. Crawshay, of Newcastle, it has been resolved to attempt the formation of a National Party, on the basis of open diplomacy and local self-government. What if a Derby-Disraeli head should be put to a movement which shows itself simultaneously in the Eastern Counties and the North? The author of "Coningsby" could furnish precedents from Bolingbroke more than enough to answer Lord John's appeals to the "great Lord Somers."

But the Frome election comes in time to remind us how futile is the hope of controlling our foreign policy by our present constituencies. Lord Dungarvan, with no claims but those of family, has triumphed over Mr. Donald Nicoll,—so eminently popular a candidate, that the yeomanry seem to have been paraded to intimidate his adherents, and heads and windows broken in the anger of disappointment or defiance. His anti-tractarianism was one of Mr. Nicoll's recommendations to Mr. Bennett's parishioners,—but in this, Lord Dungarvan could compete with him at a pinch; so that the ballot was the main ground of choice between them. That the lord defeated the tradesman indicates much more strongly the need of the ballot, than the preference of Frome electors for open voting.

The price of wheat and the state of trade evidence, once more, the necessity of popular control over the mutual attitude of nations. Corn and flour again rose on Monday last, and have altogether reached from twenty to twenty-six shillings above the price over which we were rejoicing a few weeks since. Not that the late harvest has proved less abundant than was supposed: it is now estimated at a third or fourth above the average. But arrivals from abroad have fallen off in fourteen weeks to the amount of a fifth of our whole annual supply. Deficiency in America is one of the causes of this serious defalcation—another, war with Russia. The latter cause is also believed to be influential in the interruption of manufacturing activity, and the arrest of large commercial operations in Liverpool and Dublin. A winter of dear bread, doubled income-tax, diminished employment, and mercantile disaster, may dispose us to make peace on terms that would now be denounced, if not disdained.

The closing chapter of Arctic adventure, and the characteristics of the struggle in Denmark—advanced another step towards revolution by the dissolution of the Diet—we have made topics of separate articles. In other countries of Europe, there is nothing passing of interest independent of the war. In our American intelligence, further signs of the growth to political power of the anti-slavery sentiment, will interest not a few of our readers;—but many more, probably, will fasten, with laughing eyes, and exclamations of pleasure or sarcasm, on the record of a new thing even in the New World—an exhibition of babies, unconsciously competitive for the prize of beauty; a prize always so difficult to award and so certain to dissatisfy always!

THE SIEGE OF SEBASTOPOL.

AUTHENTIC information from the expeditionary armies in the Crimea does not, by any means, keep pace with the expectations of the public. Matters do not proceed so swiftly as "special correspondents" and West End *quid nuncs* could desire—and hence an abundance of unfavourable criticism which, probably, is as wide of the mark, and as useless in effect, as the shells which the Russians in Sebastopol persist in throwing upon the heights occupied by the allies. Lord Raglan and General Canrobert are severely taken to task for the tardiness of their movements—and it is even insinuated that the commanders of the allied troops are influenced by the spirit of Lord Aberdeen. If the anti-Ministerial press could be relied upon, Sebastopol should have been captured long since—and, possibly, when it *has* fallen, the worth of the success will be loudly depreciated.

We profess to no knowledge of military affairs—we will not assume competency to form a trustworthy judgment of the proceedings of the allied forces—but we freely acknowledge that we can see no necessity for hunting out obscure causes of delay, when very obvious ones stare us in the face. From Balaklava, our port of debarcation, to Sebastopol, may be about seven miles, mostly of rough road rendered more difficult by steep ascents. To unship upwards of a hundred heavy guns and drag them to the heights overlooking the city—to transport thither all the ammunition requisite for the siege—to collect and carry up the tools to be used in the construction of batteries—picks and shovels, barrows, gabions and facines—to land and distribute the heavier baggage of the troops, and convey to every soldier his daily rations—to reconnoitre the fortress so as to ascertain its most available points—to form earthworks for getting the siege artillery into position, where the depth of soil is nowhere more than eighteen inches—and to get everything in preparation for opening a simultaneous fire upon Sebastopol of more than two hundred pieces of ordnance of the heaviest calibre—appears to us to be a work which may well occupy six days, without exposing those who are conducting it to any very serious charge of dilatoriness or incapacity. All this we learn has been done. The water supply of Sebastopol has been cut off. The position of the allies has been securely held. Their approach has been made good to within 700 metres from the devoted city—and, in all probability, a fortnight will not have elapsed from the taking of Balaklava to the commencement of the bombardment by both armies.

It seems to be matter of surprise that, save with a view to repel *sorties*, Lord Raglan should have prohibited the firing of a single shot. He is evidently anxious to avoid episodical encounters. He allows the enemy to hover in his neighbourhood without taking further heed of him than may be necessary to prevent a surprise. He even permits from three to five thousand fresh troops to be thrown into Sebastopol without molestation. Possibly, however, his forbearance proceeds from a full knowledge of his power. The allied armies are now estimated at 120,000 men. They are fully equipped with the *materiel* of war. They occupy a position of great natural strength. They can, therefore, afford to proceed with so much leisure as may be necessary to insure their operations against incompleteness. Why should the Commander-in-Chief waste life in minor engagements? why distract his attention by rushing after every troop of the enemy that may dare him to the combat? He needs not test the bravery of his men—he can sufficiently rely upon their discipline. Perhaps, too, by a studied reserve of his strength, and by prudently husbanding it until he can bring the whole of it to bear at once upon his antagonist, the blow will descend with a force so unexpectedly crushing as may eventually shorten the struggle, and diminish the loss of life on both sides. Contests are seldom kept up long after every chance of success has disappeared—and one day's cannonade may prove to be so irresistible as to compel the early surrender of the place. At any rate, there appears to us to be wisdom in the determination not to strike a single blow, until it can be so struck that the enemy shall be fully aware of the force it represents.

We are given to understand, moreover, by those who may boast of professional knowledge, that isolated assaults upon Sebastopol would probably be as unsuccesful as they would certainly be murderous. Our troops have to deal, not with one united body of fortifications into which entrance being once forced the whole is carried—but with several separate forts, each of which is provided with earth walls and casements—each of which has its own commandant—and each of which must be carried by a separate but simultaneous assault. For the forts, it is said, cover one another, and any one of them, if taken singly, would be instantly exposed to the fire of the others. If there be truth in this representation, it will be obvious that the hasty employment of an efficient force would not only risk defeat and indefinite delay, but would almost certainly issue in a deplorable waste of blood. As it is, we fear our men will have no easy task to accomplish, and it would be criminal in their general to send them forth to it, without giving them every chance of triumph, which skill might suggest, or patience ensure. We tremble

to anticipate the cost at which the prize will be won.

Meanwhile, although the allies have received large reinforcements, and their total force far exceeds any that can be brought against them, disease rapidly thins their ranks. The number who have been carried off by cholera, dysentery, or fever, since the battle of the Alma, already overtops the number of their slain in that sanguinary conflict. The causes of this unhealthiness are not far to seek. A fatiguing march of three or four days, sometimes without food, and often without water—a bivouac in the open air, not for one night only, but for nine or ten successively—a sudden profusion of garden fruits too tempting to be resisted by exhausted soldier—clothes unchanged for a fortnight together, and skin unwashed for a week—discomfort by day and harassing alarms by night—no wonder that these should have stamped upon most of our men a haggard look, and paved the way, in many, for the onset of disease in its fiercest forms. We cannot acquit the authorities of the charge of mismanagement in this respect. There would seem to have been no imperative reason why the British army should have remained tentless, almost from the night of their landing on the Crimean coast, up to the 6th or 7th of October. The French contrived to carry their tents with them—and if the English Commissariat had been equally well organised, our troops might have done so likewise. We should be sorry to ascribe the vast amount of suffering thus occasioned to recklessness—but surely it betrays sad evidence of administrative incapacity.

Already, we perceive, men are beginning to speculate on what is to follow on the taking of Sebastopol, and are imputing blame to our rulers for conjectured indecision of purpose. We will not indulge in speculations which can rest upon no certain *data*, much less denounce designs which, for aught we know, have never been entertained. We do not believe that the Ministry heed any hounding on to a vigorous prosecution of whatever advantages they may gain. There is more danger, in our opinion, that too much will be attempted, than too little done. It will be well if the war, before it concludes, does not engulph in its devouring vortex all the European governments, and if complications do not arise which will forbid all hopes of peace until every power is exhausted. But should such be the case, that which commenced as a territorial struggle, will speedily pass into a war of political principles. Then let dynasties beware—for their time will be near at hand. Conglomerated nationalities will not long consent to be subservient to the ambitious and despotic rule of royal houses, however ancient. The ill-assorted unions which are bound together solely by the force of military rule will fall asunder. The Pole, the Hungarian, and the Italian will claim the independence of his country as the sacred right of Fatherland—and it may come to pass, that the great guardian of what Emperors and Kings have miscalled "order," will have proved the occasion, and the chief instrument, of its overthrow.

THE FATE AND FOOTSTEPS OF FRANKLIN.

The long-drawn pain of harrassing incertitude has suddenly been terminated by the knowledge that the worst apprehended has been suffered. Out of the multitude of searchers for Franklin, one alone has brought us the anxiously expected information—and that extinguishes hope, without altogether precluding reproach.

It was on the 25th of May, 1845, that Vice-Admiral Sir John Franklin and Captain Crozier started from Sheerness, in the Erebus and Terror, screw steamers of thirty horse power, and with a total complement of 138 officers and men. Their instructions were to proceed through Lancaster Sound in a nearly due west direction, as far as Cape Walker, and thence southward and westward towards Behring's Straits. They were furnished with stores for three years from July the 12th, when they parted company with the tender which had followed then up Baffin's Bay. They were seen twice afterwards by whalers, and transmitted despatches from latitude 75·10. and longitude 60 west. The absence of further intelligence caused no anxiety up to the close of 1847. But early in the following year an expedition in three parts was despatched for their recovery. The Plover, under Lieut. Moore, was sent out to join Captain Kellet, of the Herald, in a voyage up Behring's Straits. A boat party was ordered to search the lakes and rivers connecting Hudson's Bay with the Arctic Sea. And two ships—the Enterprise and Investigator—under Sir James Ross, followed upon the supposed track of Franklin, as far as Leopold Harbour, where they wintered, and in the spring were drifted by the ice pack back into Baffin's Bay; and, unfortunately missing the store-ship—North Star—were compelled to return home. Captain Kellet's expedition was equally unsuccessful. And the boat party, under Sir John Richardson and Mr. Rae, discovered nothing bearing immediately on the object of the search. In the autumn of 1850, Captains Collinson and M'Clure, with the Enterprise and Investigator, Herald and Plover, again entered Behring's Straits. Captain M'Clure turned not back until he had made the discovery which places him at the head of a long line of Arctic explorers, though it was not the discovery he went out to make. And Captain Collinson came home only to refit, and commence the adventure from which he has not yet returned.

It was now five years from Franklin's departure; and not only had he not been found, but no traces of his progress. Nevertheless, neither in justice nor humanity could the search be yet abandoned—especially as the courageous chief had cautioned his friends, as he disappeared for ever from their sight, not to despond should he be absent even beyond the three years allotted to him; and the researches of Richardson and Rae afforded much ground for belief that means could be found to sustain life, even when the stores were exhausted. While, therefore, the search was resumed on the side of Behring's Straits and on the shores of Hudson's Bay, other expeditions were despatched along the eastern route. The Admiralty put in commission two steamers, and two sailing-vessels, under the command of Capt. Austin, with whom they associated Captain Penny, an experienced whaling mariner, with the Lady Franklin and the Sophia. Mr. Grinnell, of New York, fitted out the Advance and Rescue. Sir John Ross went out again in the Felix, purchased for him by private subscription. And Lady Franklin equipped from her own resources, the Prince Albert, under Commander Forsyth. All of these vessels entered Lancaster Sound in the summer of 1850. The formost of them—the Intrepid, attached to Captain Austin's squadron—had the happiness to light upon indisputable traces of the missing ships. At two or three places in Wellington Channel were found piles of stones, fragments of stores, and marks of travel—above all, sailors' graves—which assured the explorers that they whom they sought had been there, but, unfortunately, neither recording when they left nor whither they had gone. The sledge tracks and other indications were followed up to the limits of Beechy island—but there they ceased: nor could the exploring parties that were sent out in all directions recover the scent which they had pursued with the fidelity of blood-hounds. Fields of trackless ice, and, very remarkably, a sea of open, blue water, intervened between the eagerness of humane research and its perishing, if not already perished, objects.

The Prince Albert returned home in the year in which she went out; and the American ships were compelled to steer homeward in the following summer. But there still remained vessels enough, and sufficiently provisioned, to prosecute the search with every hope of success. Great, therefore, was the disappointment, and reproachful the reflections, of the public, when it was learned that Captains Austen and Penny were returning home through a difference of opinion as to the direction which the missing ships had taken, or rather, as to the limits of their respective authority. A committee of inquiry failed to pronounce satisfactorily on this painful controversy; and public feeling demanded that the search should be renewed. Lady Franklin had already despatched afresh the Prince Albert, under the command of Mr. Kennedy, one of whose voluntary associates was the lamented Lieutenant Bellot. The discovery by this expedition of stores left on Fury Island thirty years before, in a state of perfect preservation—the two thousand miles of travel which the adventurers accomplished—the ingenuity of their resources, and the unflagging cheerfulness with which they endured hardships and privations—form one of the most romantic chapters of Arctic enterprise. Unfortunately, all these researches sufficed to prove only where Franklin was not, and to point to certain portions of the Arctic Sea as the direction in which he must be sought. Mr. Kennedy was overtaken in the summer of 1852, at Beechy Island, Wellington Channel, by the North Star—the foremost of a new expedition—the most extensive yet despatched; consisting of five ships, commanded by Sir Edward Belcher. Mr. Kennedy returned with most cheering intelligence of the progress made by this squadron; and about the same time, we had intelligence of Captain Kellet's advance from the other side towards Melville Island, where they could communicate overland. The crew of an American whaler announced that they had seen, upon icebergs not far from St. John's, ships answering to the Erebus and Terror; and the Esquimaux interpreter of Sir John Ross told him that Franklin and his men had been murdered at a settlement on the north of Baffin's Bay,—but neither story was credited, beyond the four months occupied in a search by Commander Inglefield, despatched for that purpose. So lately as last year, two other expeditions were despatched from England, by private means, and one by either route; a third, was sent from New York, by the munificent Mr. Grinnel; and the overland expedition, confided to Dr. Rae, resumed the explorations which have just terminated.

The return of Sir Edward Belcher and of Dr. Rae are almost simultaneous events. The former has been tried and acquitted by court-martial for the unnecessary abandonment of his vessels—and is also acquitted by public opinion of all but a cautiousness, which the humane appreciate more highly than the adventurous. Dr. Rae brings tidings like those conveyed by Joseph's coat, but leaving no room for hope that Franklin's ultimate fate may have resembled Joseph's. The parts in which the weary famished white men were said to have been seen, and the relics so sadly decisive are said to have been discovered, correspond too well with the indication of the traces found at Cape Riley, to leave room for doubt or hope. We may imagine, with almost certain accuracy, the abandonment of the ships, about the spring of 1849, to the ice pack that would bear them to Lancaster Sound and thence to the Atlantic—the southward march of Franklin and his forlorn followers to the regions which he had before traversed, with happier results—the failure to find expected stores, or help, or food—alas! and we must add, the sufferings, the despair, the madness, that followed, ere death opened to them, too, a Bay of Mercy. It is an added element of perplexity and regret, that no announcement was made, in the cairns of Cape Riley, of the condition of their stores, or of the course that was to be adopted; and it would be consolatory to believe, that the unhappy differences between Captains Austen and Penny had no more to do with the fatal issue than had the over-caution of Sir Edward Belcher, three years later. We cannot but observe, that nearly all the energy, the adventure, and the success of these expeditions, belongs to officers not in the Queen's navy—Capt. M'Clure being the only known exception; though we may hope that to Captain Collinson will appertain no inferior glory. But this is no more the time sharply to scrutinize the causes of failure, than to lament the loss of means. A million of pounds, it is estimated, have been spent on Franklin and his attempted recovery. Would that another million could redeem him and his hundred and thirty-eight companions from their undiscovered graves—could compensate them for suffering only short of death, and restore them to the arms that have been so long stretched out in bootless prayers and efforts. It is too late now for anything but to honour the lost who so bravely dared, and to console the living who not less bitterly suffered.

EUROPE STRUGGLING WITH ITS NIGHTMARE.

Sir John Trollope—"a fine old English gentleman, one of the olden time,"—has been to Germany; and, as any other of his countrymen would have done, has returned prouder than ever that eh is an Englishman. He calls himself a Tory;—but he is very much disgusted with countries where Toryism is something more than a family tradition. He is, or was, a Protectionist,—but shouts as only a Lincolnshire yeoman can shout for the restoration of, not Protection, but—Poland!

Hearing an old familiar cry of our own from such an unexpected quarter, we are not likely to let it drop for want of echoes. We have more to say *a propos* of Sir John's speech and the Paris pamphlet than we can say just now. But let us note in what is passing at Copenhagen an illustration of Sir John's doctrine, that the people of the continent are not at all one with their rulers, on questions international—that, in fact, Russian influences, or the influences of which Russia is the largest embodiment, are as obnoxious to the continental peoples as they are paramount in the continental courts.

The present King of Denmark came to the throne, it will be remembered, in the beginning of 1848; and presently afterwards there broke out that war between Denmark and the German Duchies of Schleswig-Holstein, which ended in the complete subjugation of the latter to Denmark, and a diplomatic settlement which recognised in the house of Romanoff heir to the Danish throne. The King had the hearty support of the Danish people in his too successful efforts to break to his yoke a reluctant people—a people over whom he had no rights but those of inheritance. He promised to the Danes a representative constitution—a promise not necessary to receive their support, for that, we fear, they too willingly rendered; but the obligations of which they deem augmented by their military service. Nevertheless, the King has made the settlement of the complicated questions arising out of this conquest a pretext for delaying the fulfillment of his promise,—and to remind him of his engagement has been only to provoke his arbitrariness. His Majesty has practised all the artifices to which constitutional kings, uneasy under constitutional restraints, usually have recourse—military levies, illegal imposts, and the suspension of parliamentary

action. The Diet but the other day elected has been already dissolved—having first ordered an impeachment of ministers, and adopted a menacing address to its "Most Gracious King." To this address there was but one dissentient in a house of 81 members,—and he, the oldest, the most distinguished, and cleric to boot, divided against it only to mark his dissatisfaction with its moderation. The presence of bishops and clergy in the Diet is an important circumstance of the struggle. The Government having the power to dismiss these reverend members of Opposition from their sees and cures, may overcome the convictions of some, and get rid of the hostile ability of others. But devices of this kind can only retard, not avert, the crisis. The forthcoming election will, no doubt, produce a Diet as unmanageable as its predecessor—the precedents of the Long Parliament may be strictly followed in Copenhagen—and an appeal to arms by the Government promptly answered by popular revolt. The event most to be apprehended, is that intervention of France and England, in the name of the constitution, to which it is sought to impel those powers by representations of Russia's unbounded influence in the Court, and her readiness to put it to any unscrupulous use—even to the closing of the Sound against the return of our fleets. Danish freedom can gain nothing, and all European interests may suffer, from another Copenhagen *coup de main*.

THE CASE OF TIDMAN *v.* AINSLIE.

Dr. Tidman's action for libel against the author of the Defence of the Innocent came on for hearing, yesterday, before Mr. Wheatly, Q.C., appointed arbitrator by the Lord Chief Baron. The court held its sitting in the Exchequer Chamber, and the public were admitted. Serjeant Wilkins again appeared for the plaintiff, and spoke from ten o'clock till the rising of the court at four. The examination of witnesses will be proceeded with to-day, and to-morrow Mr. James, Q.C., it is expected will reply for the defence. The case will probably conclude before our next issue; and we therefore reserve an abstract of the opening speech.

THE AMERICAN BOARD OF FOREIGN MISSIONS AND SLAVERY.

In our last number we gave some information and correspondence relative to the action of this Board on the slavery question, especially in connexion with the missions amongst the Cherokee and Choctaw tribes of Indians, in which slaveholders are admitted to membership and communion. In 1848, the Rev. Mr. Treat, one of the secretaries of the board, after visiting those missions, published a letter, in which anti-slavery principles were laid down as the principles which should guide the missionaries and mission Churches on the subject. This letter the board, though repeatedly and earnestly solicited, refused to endorse. Recently, the Choctaw nations have enacted most oppressive and barbarous laws, prohibiting, among other things, the education of slaves in the mission schools. At length it would appear that the board had taken more decided action in the matter. Its annual meeting was recently held at Hartford, Connecticut; and, according to the *New York Independent*, the following is the result of its deliberations:—1st. It fully endorses the principles of Mr. Treat's letter of 1848, which every Christian anti-slavery man must acknowledge to be satisfactory on the treatment of slavery by the missionaries of the board. 2. It refuses to co-operate with a system of education based upon distinctions of colours and position, and denying to slaves and their children the knowledge of the Word of God. 3. It proclaims the higher law of Christ in opposition to all antichristian legislation, and the duty of preaching the Gospel to all persons, and of applying it to all phases of human character and conduct. This action covers the whole ground of duty for the board in relation to slavery. *Henceforth there can arise no question of principle between the board and the anti-slavery sentiment of the Christian public.* The only possible question will be one of fact and of fidelity in the carrying out these instructions; a personal question between the prudential committee and the missionaries, and not a question of principle between the board and any rational opponent of slavery. Ss for as the board is concerned, all agitation of this subject, both in the board and out of it, is at an end. The whole subject of slavery in relation to the missionary work is settled upon the eternal basis of right. The moral influence of their decision upon the community is beyond all computation.

THE WAR.

THE SIEGE OF SEBASTOPOL.

POSITION OF THE ALLIES.

The intelligence from the Crimea extends to the 8th inst.—letters and despatches having been published in the daily papers up to that date. The landing of the siege train at Balaklava was effected by the sappers and miners and artillery, aided by the sailors of the men of war. The guns were brought ashore upon the same launches which had been used at Old Fort; and when they reached the beach the sailors hauled away at them, and dragged them rapidly up the height. Strings of soldiers passed the cannon-balls from hand to hand. The gunpowder, shell-cases, and balls, were then transported in carts to the higher ground. These operations occupied some time; but on the 3rd, forty-two eight-inch guns and mortars were carried to a spot within a mile of the intended batteries; and sixteen others, with sixty 32-pounders, were speedily to follow. It is estimated that, together with the French guns, there would be 240 cannon levelled at the defences of Sebastopol.

The engineers had broken ground to trace the lines on the 5th, but no trenches were thrown up at that date. When this part of the enterprise is nearly accomplished, at least four days would be required to open the trenches, and four more to arm the batteries, so that the 13th or the 14th would be the earliest day at which the fire could be expected to open on the place. The Russians appear to have spent this interval in throwing shells and heavy shot at the camps of the allied armies at an extremely long range, though a cannonade of this kind is a mere bravado, serving only to show us the line of fire of their batteries and to waste their ammunition. No real advantage is gained in throwing away a single shot at 3,000 or 4,000 yards, except to keep the pickets on the alert.

The position of the allies, as nearly as can be ascertained, run from the heights above the river Tchernaya, overlooking the Inkermann ravine, to the bays on the extreme left near Cape Chersonese. The Guards and Highlanders occupied the extreme right, a position strong for defence, and covering the right flank. To their left were the Third, Fourth, Second, and Light Divisions; connecting themselves with the Turks and French, who formed the left line of attack. General Canrobert was landing his siege-guns from the three most westerly bays of the Chersonese. The *Moniteur* states that the French are divided into two corps, under Generals Forey and Bosquet; the former undertaking the siege-works, the latter acting as a corps of observation, with the Turks as a reserve. The French will attack on the left, "from the sea to the Southern fort; the English army, will have the right, from the Southern fort to the ruins of the Inkermann." Balaklava was held by one thousand British Marines; and the cavalry, augmented by three additional British dragoon regiments, were picketed near at hand. The base of operations, therefore, and the rear, were perfectly secure against any operations which Prince Menschikoff may direct. The inner or military port of Sebastopol is a deep inlet running due north and south, and consequently at right angles with the principal harbour, into which it falls. Our position to the south of the town looks straight down this ravine, insomuch that a ship of the line, painted like a three-decker, has been moored across it to threaten our camp, and our camp, on the other hand, threatens to burn this ship with red hot shot. Sebastopol itself lies to the left. or west of this inner harbour, and a suburb, called Karabelnaia, to the right or east. As the French and British armies are now stationed, the prolongation of this ravine into the hill above the town divides their operations. Our Third Division had originally been placed to the left of this ravine, but on the 4th of October it crossed to the right, to make room for the French. Thus placed, the two allied armies will proceed to attack two fronts of the place simultaneously, each having a train of artillery equal to that used in the greatest sieges, and the garrison will have to defend itself against a double assault on two distinct portions of the town, separated from each other by a broad and deep channel of the port. The French batteries will strike the town of Sebastopol, properly so called, and its western forts; our attack will rather be directed against the suburb of Karabelnaia, but this suburb contains the great arsenal of the artillery, the dockyard and basins for building ships, the marine barracks, and all the chief naval establishments of the port.

It appears that a fort of some importance has recently been erected, somewhat above the southern extremity of this inner harbour, on the spot where the ancient Tartar town of Aktiar stood. This fort, which is described as the Fort of the South, or Fort Aktiar, is exactly opposite the centre of the two armies, and it must be silenced before any decisive attack can be made on the place beyond it. This work and the round or horseshoe fort on the right, which has now been rapidly and skilfully embanked in earth by the Russians, are apparently two points to which the attention of the British force must first be directed, and if, as is probable, their fire crosses in front of our lines, they must be reduced before a general attack can be made.

Certain "proposed orders" to be issued to our troops, and relating to the opening of the trenches, have been published. They direct that working-parties should assemble at given points, and proceed by night to the work, silently, but with the greatest energy in carrying it on. A guard would be stationed near, under orders to repel any sortie made by the enemy to interrupt the work. The spirit of the order is shown in this paragraph:—"The guard will be posted in rear of the working party, and near to it, if possible, under cover from the fire of the place; if not, they must lie down in order of battle, with accoutrements on, and each man with his firelock close by him; one party, not less than one-third of the forces, absolutely on the alert all through the night, taking it alternately, ready for an immediate rush on the enemy. A sortie is out and on the works in a very short time, and therefore the guard must be in immediate readiness to attack it without hesitation: nothing is so easily defeated as a sortie if charged without delay."

Some idea of the land defences of Sebastopol may be derived from the following extract of a letter by the special correspondent of the *Times*, dated September 27. "The city is quite visible below us. Across the mouth of the harbour, near the most Easterly of the creeks, there is placed a two-decker, painted so as to look like a three-decker, with springs on her cable, and her broadside turned towards our position. On the Northern side is visible a large circular work, with three tiers of guns—Fort Constantine; and more inland there is another large fortification, called the Star Fort. A round tower of white stone, on an eminence, over the extremity of the harbour, promises to prove very troublesome. Underneath it are two forts and large barracks; but we could see no soldiers in them. On the side near us there is a very large fortification, with curtains running inland, a semi-circular bastion, and some rudimentary earth-works—all outside the town. The people are working very hard at these defences, and their progress was quite visible to-day."

It is doubtful whether the South of Sebastopol is completely "invested," and whether a Russian force could be thrown into or thrown out of the place. Some of the water-supplies have been seized; and the balance of evidence favours the belief that the place is invested on the Southern and Eastern sides of the inlet.

TELEGRAPHIC DESPATCHES.

The *Moniteur* confirms the intelligence of a sortie attempted by the garrison of Sebastopol. It says, the Chargé d'Affaires of France at Constantinople, writing on the 10th, informs the Minister of Foreign Affairs, that the captains of the steam transports just arrived from the Crimea state that the besieged had attempted a sortie against our siege works, and that they had been vigorously repulsed. The Porte has sent a reinforcement of 4,000 men to the Ottoman corps which forms part of the expedition.

Telegraphic despatches in German journals announce the arrival of Osten-Sacken with 40,000 men at Perekop. Nachemoff commands in Sebastopol and Admiral Kormloff in Fort Constantine.

Varna, Oct. 6.—A despatch arrived here this day from Lord Raglan, suspending the embarkation of further reinforcements. His lordship considers the force now assembled in the Crimea to be quite large enough.

St. Petersburg, Oct. 18.—A despatch from Prince Menschikoff says there had been no attack up to the 12th. The position of the allies was unaltered. The Grand Dukes Nicholas and Michael have joined the southern army.

St. Petersburg, Oct. 21.—The government has received despatches from Prince Menschikoff of the 16th. He states that the allies had constructed three batteries, but the Russian artillery had hindered the opening of their fire.

Odessa, Oct. 8.—Prince Gortschakoff is here. The news from the Crimea is unfavourable for the Russians. Prince Menschikoff, who could not maintain his position at Bakshiserai, has sent his army to Sebastopol, and gone to Perekop.

Advices from Odessa of the 11th state that there was no truth in the Russian announcement that General Osten-Sacken had left for the Crimea with reinforcements. Ten thousand Russian soldiers were marching from Odessa southwards, as if for the Danube.

The *Moniteur* of yesterday has the following from Bucharest, Oct. 22nd:—"Advices from the Crimea of the 13th state that the trenches were opened on the night of the 9th. The allies were 700 metres from Sebastopol. Earthworks were still being thrown up. It was thought that the firing would commence on the 15th. The Russians fire without effect. They have attempted various sorties without result."

According to a telegraphic message from Vienna of Monday night, advices from Sebastopol of the 13th inst. state that the trenches were opened within 700 metres of Sebastopol on the 9th. The bombardment probably commenced on the 15th. The English batteries were ready; the French batteries were not completed. The Russians fire incessantly upon the siege works without effect. The allies lose from four to five men daily. The Russian garrison has made several sallies, but was always repulsed. This is authentic.

CORRESPONDENCE FROM BALAKLAVA.

From the correspondence which has come to hand since our last number we make a few extracts of interest:—

Lord Raglan and his Staff (in the flank march) rode on, as is their wont, well in advance, and reconnoitered Sebastopol. They were close to the N. E. Fort; but though the soldiers must have made them out to be the Staff, no shot was fired on them, notwithstanding that they were well within range. The French seemed bent on taking ground to the left all during the day. The Turks, of whom I reckoned seven battalions, were inclined to follow their example. By the by, I must correct an error. Our march was continuous, but by different routes; the artillery proceeded by a difficult road, which allowed only one horseman to ride by the side of each gun. The Duke of Cambridge's baggage was actually within gunshot of Sebastopol for a quarter of an hour.

The carriage of Prince Menschikoff fell into our hands (in the rout at Khutor Mekenzia): in it were found his grand orders as a Great Prince of the Russian empire, and they are now in the hands of Captain Peel. A Russian artillery-officer, who was found in one of the carriages, was in a very jovial mood, and had evidently been making rather free with the bottle. Plenty of champagne was discovered among the baggage, and served to

cheer the captors during their cold bivouac that night. A great number of very handsome hussar jackets, richly laced with silver, and made of fine light blue cloth, which had never yet been worn, were also taken, and sold by the soldiers for sums varying from 20s. to 30s. a piece. Fine large winter cloaks of cloth, lined with rich furs, were found in abundance.—*Correspondent of the Times.*

The lighthouse of Cape Cherson has fallen into our hands, and is lighted up by English sailors. The Russians had left it in darkness; but a party of blue-jackets dashed at it on the 26th, and compelled the Russian light-house keeper to illuminate it. They have kept fast hold of it ever since, for the Russians cannot get at it without coming under the fire of our ships. Jack is in great delight at this little feat.—*Idem.*

The Russians in Sebastopol found out the range of the Third and Fourth Division. The practice of the Russians was not bad, and most of the shells burst in a small quarry about fifty yards in front of the Fourth Division. The range was about 1,800 yards. A few round shot passed over the division, and one fell in the midst of the Sixty-eighth Regiment; but no one was hurt. The men looked upon the whole firing as a spectacle got up for their especial amusement, and expressed their approbation or disapproval acording to the merits of the case. If a shell burst within twenty yards of the group, it was hailed with a universal "Bono Johnny;" but if, on the contrary, the projectile chanced to burst in the air (as often occurred), the men appeared even disappointed.—*Correspondent of the Morning Chronicle.*

Our engineers have been daily engaged reconnoitering; but they go out, to my mind, far too *cock-haty*, and so at once attract attention. They should take a lesson from the French. Towards the evening, four Zouaves were seen walking as it were reeling drunk towards the walls of Sebastopol, just above the ship which had so long annoyed us. The Russians, thinking they were a sure catch, let them come quite close, and then sent out half-a-dozen armed men to bring them in; upon which the Frenchmen took to their heels at a railway pace, followed by the shots of the hopeful Russians, and reached their camp in safety, possessed of all the information they required as to the position and strength of the several forts and ships against which they are especially to act. These pretended friends of Bacchus were shrewd engineer-officers seeking important knowledge.—*Correspondent of the Morning Post.*

On the representation of the French generals, communicated to the British commander-in-chief, a joint expedition, consisting of the French ships of war Napoleon, Pomona, and Megère, and the English ships Sanspareil, Tribune, and Vesuvius, were directed on the 2d of October towards the little town of Yalta. on the south shore of the Crimea, for the purpose of obtaining bullocks and other necessaries, including wine, for the use of the French troops. Little government property was found in the town, the Russian *employés* having removed themselves and everything that was portable some days previously. Timber for the construction of platforms was brought off and landed at Balaklava, and thirty-five tons of government coals were seized and sent on board the Vesuvius. Neither bullocks nor wine were to be found, and so far the expedition was *un coup manqué*. Nothing was found at Count Woronzoff's beautiful country residence.

A letter from Balaklava says:—"A 55th man had gone into a garden some distance beyond all lines, when, to his astonishment, he was attacked by a Cossack, armed with a pistol and long lance. The son of the Don came down full tilt, but his weapon was kept off by means of a huge stake. The pistol was now called into action, but in vain—the soldier clinging tightly with both hands to the lance. Fear now attacked the Russian, and, thinking discretion the better part of valour, he left his weapon in our warrior's hand and fled. The soldier carried his trophy home in triumph to the general of his brigade, who gave him a sovereign for his noble conduct, and promised him immediate promotion."

It is a month since we landed in the Crimea, and we have not had off our shoes since, only to change our socks, or wash our feet in a burn, and that is very rarely done. We have had no tents since we came. We lie out in the open air night and day, the sky for our covering, and the fields for our bed. We sometimes come across some straw to make a bed to keep our bones off the stones, so you can picture to yourself how we live; but, thank God, we have had very good weather, very little rain, but very heavy dews at night, and it is getting very cold. I have to get up off the ground at night and run about to make my blood warm. We were quite benumbed this morning. —*Letter from a Private 42nd Regiment.*

A curious adventure happened one night to two of our sappers. Wandering about in the evening, they completely lost their way to the camp, and suddenly found themselves inside one of the Russian earthworks. A sentinel challenged them, whereupon the men, perhaps under the impression that it was good Russian, replied, "Bono Johnny." The consequence was that the alarm was given, and the men pursued. A volley was fired without effect at the two indiscreet sappers, but one of them soon received a bayonet in the body, and was thrown over the wall into the trenches as dead. The other, though slightly wounded, escaped. Towards morning the man who had been thrown into the ditch, concentrated all his energies, and dragged himself into the British camp, from whence he was conveyed to Balaklava. He reports that inside the earthwork, he saw a battery of forty 56-lb. guns, probably taken out of the useless ships.

The *Times* correspondent at Balaklava, in the following extracts, gives some interesting particulars of the course of events:—

"October 3.—Since we landed in the Crimea as many have died of cholera as perished on the Alma. We lost 380 men killed in the action out of the 2,000 *hors de combat*. The dead from cholera now amount to nearly as many. The Artillery is very healthy, and the fact of their having tents is supposed to account for their exemption from cholera. Our Line regiments have not yet received their tents, but a few have been sent up for present use."

"October 4.—Forty pieces of heavy artillery were sent up to-day to the park, and twelve tons of gunpowder were safely deposited in the mill on the road towardes Sebastopol. The Russians have been indefatigable all day in throwing up batteries, and have shelled our advanced posts incessantly. From the range of the guns it is supposed that they have actually got the heavy pieces which were on board the Tiger. One shell, which fell into the camp of the Fourth Division, was marked with the English broad arrow, and had the English brass-covered fuse; it did not burst. Another, fired with more fatal effect, fell right into a tent in which were several men of the 63d Regiment, exploded, and killed a sergeant and two men. This was at a distance of upwards of 4,000 yards. A Polish officer deserted from the enemy to-day, and came over to our camp. He gave much useful information as to the number and disposition of the troops, and the nature of the fortifications on the French side of the town, but he did not seem to know much respecting that portion of it to which we are now opposed. He declares that the enemy believe we must take the place, but that they are determined to sell every stone of it dearly, and that the Russians will fight to the last. As to the Poles in he ir service, he states that they are only waiting for an opportunity to desert, and are so much suspected of disaffection that the authorities watch them jealously, and do not allow a group of Polish soldiers to converse in the streets. He further states that one of the Admirals had committed suicide; and the reason assigned for the act is, that he was overruled in his opposition to the sinking of the men-of-war in the harbour. We hear that the Sebastopolians are very gay, that parties and balls take place every night in the forts and on board the ships. Furnaces for heating shot were sent up from the beach to the park to-day, and Sir John Burgoyne ordered Captain D'Aguilar to place his guns on the open ground, and fire with red-hot shot on the two-deckers anchored across the harbour. The distance exceeds 3,000 yards, and is rather too far for red-hot shot to travel with effect. However, the furnaces are not yet available. Dr. Thomson, of the 44th, who was left with the Russian wounded at the Alma, has returned. Many of them died, others were sent to Odessa and delivered to the Russians."

"October 5.—To-day Lord Raglan moved on to a cottage about four-and-a-half miles from Balaklava, and established head-quarters there, at the distance of four miles from Sebastopol. His staff was encamped around him. The sailors are busy in dragging up guns with their wonted alacrity. It is stated that an officer of the 55th, who wandered outside the lines last night, has not yet returned. The Cossacks seem to be rather active to-day. The enemy are firing their heavy guns with round shot and shell at intervals, but we are now beyond range. Great quantities of ammunition have been sent up to the artillery-park to-day. It is said, however, that our supply of shell is not very plentiful, and that we might have more round shot without danger of being overburdened. Dr. Thomson, of the 44th, and Mr. Reade, Assistant Surgeon-Staff, died to-day of cholera. There are 170 men sick in the Light Division alone. The number of applicants for admission to the hospitals was not so numerous to-day, but there is still a great deal of sickness in the town and camp. The town is in a filthy and revolting state. Lord Raglan has ordered it to be cleansed, but there is no one to obey the order, and no one attends to it. Lord Cardigan is indisposed, and it is understood that he will be obliged to go on board ship. No trenches have been cast up as yet. Gabions and fascines are scarce, and it is difficult to get the earth to fill them. The Sappers commenced tracing lines and drawing the parallels this morning, and were not molested by the enemy, The French, on our left, have five guns in position, but have not yet opened fire. Several 84lb. shot rolled through the camp of the Second Division to-day. About noon we sent out a battalion of the Second Division on the right, to secure an eminence commanding a supply of water. The Russians moved out two battalions, supported by guns, and as we should have got under the fire of the batteries had we advanced, it was judged prudent to retire our men. The news of a large force of Russians concentrating in our rear and flank, at or near Simpheropol, is repeated in various forms to-day. Our Sappers, when tracing lines to-day were within half-a-mile of the Russians, but the latter did not interrupt their labours."

THE BATTLE OF ALMA.

ADDITIONAL INCIDENTS OF THE FIGHT.

The newspapers, London and provincial, continue to feed the curiosity of the public with stories and letters from the field of Alma. The former are chiefly the contributions of special correspondents:—

Just as the battle (Alma) was at its height and as an officer had fallen close to him, an aide-de-camp came up, and, apologising for the observation, remarked that the fire was so hot, that it was really his lordship's duty to shift his quarters a little. "Pray," Lord Raglan replied, "do not speak to me at present—just now I am very busy."

It appears that the 33rd crossed the river in deep water up to their armpits under a shower of balls, and were first to reach the opposite bank, the 23rd close upon them. Col. Blake rode down so steep a pitch to the river that his horse went in head foremost and was completely under water for some seconds. The colonel never dismounted all day, though the other mounted officers of his regiment were obliged to do so from their horses being wounded or unsteady. Col. Blake's horse got one ball in his jaw, one in his side, and a contusion from grape in his chest; besides these, one ball was lodged in the saddle, another in the holster, where the pistol stopped it, and a sixth ball hit the colonel in the left wrist, ran up in the sleeve to the elbow, where it came out, having grazed the flesh of the arm, but it was not of any importance. The colonel was close to the colours all the time, and saw three of his officers struck down in succession who carried them. The balls in the horse were extracted, and the animal was doing well, and likely to recover.

Colonel Haygarth's escape was also a singular instance of the chances of the battle-field. He received his first wound almost at the same moment when the incident we have just stated occurred, and he was in such close quarters with the enemy that his shoulder, which was shot through, was burned by the discharge of the Russian musket. While lying on the field, close to the river's bank, which he had but just ascended, and in an unconscious state, another shot fractured his leg, and in the struggle produced by this concussion he rolled over and down the bank into the stream of the Alma. The sudden shock and the coldness of the water staunched the blood which was flowing from the arteries of the shoulder and so saved his life, although in scrambling out of the water, he received another wound from a ball, which grazed his head.

Colonel Steele, Lord Raglan's military secretary, was for some time supposed to have fallen. Lord Raglan in the heat of the fight, ordered him to ride to the brigade of guards and give the order to advance, intending, of course, that the order being given, he should return to his place with the staff. The moment was, however, too exciting for the hot blood of the military secretary, and having given the order of his chief, he rushed forward himself with his own battalion, and did not again present himself to Lord Raglan until he came to announce that the field was won, and to ask forgiveness for the breach of orders of which he had been guilty in joining in the brilliant charge of the Guards, which so largely aided in gaining the battle.

As the 95th Regiment was advancing, a wounded Russian was calling piteously for water, when poor Captain Eddington, whose heart was as kind and charitable as it was great and brave, ran up to him, and stooping, gave him to drink from a small flask of brandy and water, which he carried in case he should himself be wounded. This revived the wounded man, and poor Eddington ran forward to join his company, when the wretch who had just been restored by his charity fired at and shot him. This so maddened his poor brother, Lieutenant Eddington, who was in the same regiment, and close to him, that he, in performing desperate deeds of daring, also fell, dearly selling his life in avenging the death of his gallant brother. The two poor fellows were most affectionate brothers; they fell together, and two better or braver hearts never wore the cloth.

The Guards and Highlanders suffered most in coming through the vineyard, yet they would never have broken their ranks but for one temptation—the large clusters of ripe grapes. These, to men parched with thirst, and who had not even seen vegetables for three weeks, were irresistible; so for that, and for that only, the men turned slightly aside to pull them as they passed. It appears ridiculous, but it is literally true that our men charged up the heights under a most murderous fire, with their Miniés in one hand and a huge bunch of grapes which they were stuffing into their mouths with the other. The officers were similarly employed. As the Duke led on his division, for a moment all thought he was killed. He was completely hidden in the smoke of some cannon, and one 24-pounder passed close to his head. Sir Colin Campbell, much to their dissatisfaction, would not let the Highlanders fire a single shot until they had arrived within thirty feet of the enemy. Then their murderous discharges carried all before them. By not firing the bonnie Scots were enabled to advance with such rapidity that the enemy's cannon had hardly time to get their range before they were out of it again. Consequently, their loss was but slight compared with that of the other brigades. Lord Raglan was so pleased at this proof of Sir Colin's experience and generalship in saving his men, that he rode up on the field of battle, and shaking him warmly by the hand, asked him what he could do for him? Sir Colin acknowledged the thanks, and asked his lordship's permission to wear the Highland feather bonnet for the rest of the campaign, instead of the general's cocked hat. Of course the permission was instantly given, and Sir Colin appeared the next morning in the bonnet of waving plume, to the intense delight of the Highlanders, who went into ecstasies of cheers whenever he came among them.

Dr. Mackenzie, one of the best operators in Edinburgh, who came out for the purpose of studying gunshot wounds, was, with the Highlanders, foremost in the field. So unremitting was his intentions to the Highlanders, to which, though a civilian, by a general order of Lord Raglan acknowledging his services, he had been attached, that after the battle, the brigade, with one voice, asked permission to give him three cheers as he came up the hill. There are few gentlemen who stood so high in their profession as Dr. Mackenzie who would have given up a lucrative practice for the purpose of devoting their services unpaid to the relief of their countrymen during an arduous campaign. He has fallen a victim to his exertions to relieve the sufferings of others. He died of cholera at Balbek after a few hours' illness, and his loss was more sincerely lamented than that of any man who fell at Alma.

The *Gazette de Lyon* says:—"At the battle of the Alma, Father Parabere, the head chaplain, had his horse killed under him at the commencement of the action. General Conrobert, near whom he was at the time, was much annoyed at the misfortune, but not being able to remedy it, was on the point of saying *au revoir!* when the chaplain, determined to be of the party to the end, immediately procured another mode of going, very sure certainly, but rather hard in its action—he jumped on a gun, and it was on this that he reached the summit of the hill, and found himself

in the midst of the terrible combat which took place there."

EXTRACTS FROM LETTERS.

Lieut.-Col. Unett, of the 19th, writes:—"We were next to the 7th Fusiliers. They retired gradually, we did the same. I saw a French general tumbling from his horse, and his horse rearing up. Saunders's horse I saw also rearing. My mare was now struck twice in the front part of her head, in the shoulder, and in one of her fore-legs. I felt myself struck slightly in two or three places, leg and thigh. The regiment retired, gradually firing as well as they could. We got under the hill, and formed them again there. We remained ten minutes, to get our scattered men together, and tell off; during which time we heard of many of ours being killed and wounded. Colonel Saunders badly wounded in the leg. I now took the command, and told off the regiment. I abandoned my mare, as she had become faint; and, looking at me as I dismounted, she snorted me all over with blood, which was streaming from her nostrils; my face and hands were covered, and all thought I was badly wounded. I marched the regiment up again to the entrenched camp, in line, and in order; but in the mean time the Guards had supported us, and taken the position. Afterwards we bivouacked for the night. Slept well, all round a fire, and got a little hot tea and biscuit."

An Officer of the Ninety-fifth.—"I assure you, my dear father, that while in this position, the shot and shell were falling thick and fast all over and around us, and we lost several fine fellows while lying down. While in line, and standing up, we could plainly see the shot, 9, 12, and 24-pounders, bounding along the ground towards us and over our heads: one of the latter, I judge from its size, I saw almost when it left the gun; it came apparently, very slow, right for me, so slow that one would imagine it could be stopped by the hand, and about a few feet horizontally from the ground. I made sure that my last moment was at hand, when, by instinct, I bent myself double, and at that moment—whiz—I heard the shot pass, and felt the wind of it on my head. On rising, I turned round, and I saw the shot strike against a small elevation of the ground 300 or 400 yards in the rear, throwing up a cloud of dust; it then bounded in the air, and fell, spent, half a mile further on: had I remained in the erect position, my head must have been struck off. A short prayer of thanks to Him who had thus so miraculously protected me burst from my lips. . . . In the midst of the turmoil and confusion of the battle, I occasionally caught a glimpse of our brave old General, Sir De Lacy, exposing himself to the enemy's fire, and most gallantly—the brick—encouraging his division He is wounded, but, I am happy to say, only slightly."

A Private of the Fourth.—"To day (the 21st) I walked over the battle-field; and such a sight I never saw in my life—bowels ripped out, heads blown off—in fact, bodies cut in pieces. The Russians are lying in all directions dead and wounded. This day employed in burying dead; to-morrow for the enemy again; the division I belong to first for the fight. The few brambles are going out in a few seconds—it is ten o'clock at night now—the envelope I picked up on the field. I am in good health; all right as yet: have not stripped this week."

An Officer of the Rifles.—"It was painful to see the poor wounded. One young Russian officer whom I came up with had his wound dressed, and was sitting next a hay-rick fondly looking at the miniature of some dear friend—I suppose his mother. A soldier of our Second Battalion was in charge of him to prevent his escape, and also to attend to his wants until he could be removed. . . . . I landed with a water-cloak to keep off rain at night, a blanket, two pair of boots, two extra pair of socks, flannel drawers and shirt, which I had put in a commissariat waggon, but have not seen them since; so I have only with me a greatcoat and an Indian rubber coat, and the clothes on me; and I sleep with an assistant-surgeon, who has a water-cloak, which we put under us, and my cloak is placed over us, and also a water-cover that one of our officers has kindly lent me. Our bed is not, therefore, so soft as a feather one would be: he rests, his head in a pad which he found tossing about, and until last night reposed on a packed havresack. After the battle of the 20th I captured a saddle, so last night I put my head on it. Oh, how I shall enjoy a barrack-room after this!"

One of the band of the Fifty-fifth.—"Our regiment was in the centre of the cannonading. Emma, I was knocked down by the shock of a Russian cannon-ball; it passed between me and Bainbridge as we were carrying the stretchers for the wounded: it was the awfulest day I ever experienced in my life. . . . . I was busy with the remainder of the band carrying the wounded to the rear, and had to run up again under a heavy fire of shells from the Russian batteries. I helped to carry Major Rose and Lieutenant Bisset, of our regiment to the rear."

A Private of the Forty-second.—"One of our officers said to his company, 'Come, you must cross the water.' I was among the first of the regiment to jump in, firelock and all. I leaped in up to the neck, and was much refreshed by it after coming out. So we got all scattered in the wood. But the old Brigadier says, 'Come on, my boys! the Forty-second never turn their backs to the foe.' So up the hill we go; every man calling out, 'So-and-so company'—we being all scattered. He got us formed after we had passed a regiment that had to retire; and the only thing he had to regret was, that we were too keen to get at the enemy, and he could not get right time to form us. The Duke came up in front of us, and said—'Here I am.' 'Come,' says the old General, 'come on, my boys! I am going to make you charge.' So on we go as firm as rocks, the shot showering like rain. When he came within eighty yards of a large column, we halted, fixed bayonets, and gave a British cheer, long and loud; and when they heard us, they were amazed, and fled from the battery. The whole retired, keeping up a murderous fire. But didn't we pay them back?—the Minié laying hundrds low at once. . . . After we had taken the heights—mind 'the Forty-two' was the first to crown it—we sort of half fell out, and were half permitted. As I was looking at the awful carnage, I came across a poor Pole—he was shot in the belly, and was in great agony. I went down on my knees, and the tear stood in my eye, and I cried like a child. I clapped him, and gave him a drink of water, which was all I could do for him."

A Sergeant of the Royal Fusiliers.—"There are always four sergeants and two officers told off to carry the colours; so I happened to be one of those sergeants for the colours. I was the centre sergeant, an officer, on each side, and three sergeants in the rear of us. We had not been on the hills long before both the officers got wounded, one through the head, the other his arm; me my leg; one of the other sergeants his arm, so only two sergeants escaped with the colours out of that lot; so you may see that this was hot work: the bullets were flying about like hailstones, and we were exposed to the fire of the enemy's grape, canister, and shell, for a long time, without us doing them much injury. . . . . We lost a great many men; I could not tell how many. You could see them in all directions; some with their heads blown off, others blown to a dozen pieces, legs, arms, brains, strewn about in all directions; it was a shocking sight to look upon."

Colour-Sergeant of the Thirty-third.—"All the infantry laid down on their bellies. Our artillery advanced and commenced firing on them; we laid in this position for an hour. I must here thank God again for His mercy to me, a wicked sinner; for the cannon went buzzing over our heads, and rolling through our ranks, and many of our comrades were launched into eternity. At last we were ordered to advance. I had to step out to the front, Mason on my right, and Sergeant Spence on my left, six paces in front of the lines, directing the advance, when the bullets went whistling past us nearly as thick as hail. At last we came to the river, which we had to ford, and in doing so, it took us up to the middle in water. After we had got through the river, we were out of the fire of the Russians; and it caused the Seventh, Twenty-third, Thirty-third, Seventy-seventh, Eighty-eighth, and Nineteenth regiments, to be a little out of order, all being so eager to get at the Russians. We never waited to form line properly, but up the embankment we went, in great disorder. . . . . After being engaged half an hour, Mason was shot through the thigh; one ball had hit the peak of his cap, and slightly grazed his forehead, another ball went through the leg of his trousers, and another ball cut the string of his water-barrel: so he had many narrow escapes. He was carried on a stretcher to the rear, by Sandy and Dr. Marison."

An Irish surgeon, writing on the 22nd to the *Freeman's Journal*, says—"Very strange that almost every man I spoke to was a countryman. I was often amused at their remarks, their elasticity and queer drollery never forsake them under the most trying circumstances. I observed to one fellow of the 23rd, who was looking among the slain for a lost comrade, 'You had hot work of it yesterday, my man?' 'Be-dad, sir, you may say that; but we showed them as purty a bit of play as ever they had. I wish you were here to see us at them, sir; it would do your heart good.' I replied, 'That much as I admired the purty play, as he called it, I questioned if my heart would be a bit the gainer by being near them. He agreed with me. And then to hear them in groups asking each other, 'Did you see Mick Connell or Thady Murphy this morning, or are they here? It was great to see Jim Sullivan walking into a lot of these *Rooshians!*'"

From a naval officer's letter:—"We have got a Russian captain of artillery prisoner, messing with us. He commanded the lower battery at Alma. He says he would have bet his life the night before that a hundred thousand men would not have taken the position. When he talks of the charge, he describes the Guards by their big hats, hammers the table, and roars "*Magnifique.*" He says, "As they fell they closed, and on they came. I could not help crying hurrah." He says, also, it is a tremendous blow to the *amour propre* of the nation. We have a good many Polish deserters."

A SCENE ON THE HEIGHTS OF THE ALMA.

The *Times* correspondent in the Crimea vividly pourtrays the sight that met his view after the battle on the heights conquered from the Russians:—On the night of the 22nd many men died of the cholera. "My sleep was disturbed by the groans of the dying, and on getting up in the morning I found that the corpse of a Russian lay close to the tent in which I had been permitted to rest. He was not there when we retired to rest, so that the wretched creature, who had probably been wandering about without food upon the hills ever since the battle, must have crawled down towards our fires, and there expired in the attempt to reach them." Late on the night of the 22nd, orders were sent round the divisions to be prepared for marching after daybreak, and early the next morning the army left the blood-stained heights of the Alma:—

Soon after dawn the French assembled all their drums and trumpets on the top of the highest of the hills they carried, and a wild flourish and roll, repeated again and again, and broken by peals of sound from the horns of the infantry, celebrated their meeting ere they departed. It was spirited, stirring, and thrilling music, and its effect, as it swelled through the darkness of early morning dawn over the valley, can never be forgotten. Our watch fires were still burning languidly, as the sleepers roused themselves, all wet with dew, and prepared to leave the scene of their triumphs. The fogs of the night crept slowly up the hill sides, and hung in uncertain folds around their summits, revealing here and there the gathering columns of our regiments, in dark patches on the declivities, or showing the deep black-looking squares of the French battalions, already in motion towards the south. Dimly seen in the distance, the fleet was moving along slowly by the line of the coast, the long lines of smoke trailing back on their wake. But what is that gray mass on the plain, which seems settled down upon it almost without life or motion? Now and then, indeed, an arm may be seen waved aloft, or a man raises himself for a moment, looks around and then lies down again. Alas! that plain is covered with the wounded Russians still. Nearly sixty long hours have they passed in agony on the ground, and now, with but little hope of help, or succour more, we must leave them as they lie. All this nameless inconceivable misery—this cureless pain—to be caused by the caprice of one man! Seven hundred and fifty wounded men are still upon the ground, and we can do nothing for them. Their wounds have been bound and dressed—we have done all we can do for them—and now unable as we are to take them along with us or to send them away, we must depart. Ere our troops marched, however, General Estcourt, by order of Lord Raglan, sent into the Tartar village up the valley, into which the inhabitants were just returning, and having procured the attendance of the head men, he proceeded to explain to them that the wounded Russians would be confided to their charge, and that they were to feed and maintain them, and when they were well they were to be let go their ways. In order to look after their wounds an English surgeon was left behind with these 750 men. This most painful and desolate duty devolved on Dr. Thompson of the 44th regiment.

Dr. Thompson subsequently returned safely to Balaklava, but died of cholera on the 5th.

RELIEF FUND FOR THE SICK AND WOUNDED.

The controversy respecting the provision for the wounded at the battle of the Alma has not yet subsided, but is the subject of considerable correspondence in the daily papers. The statements of the *Times* correspondent at Constantinople have been directly impugned by Lieutenant Foster of the 95th, who, in a letter to the *Morning Chronicle*, says:—

Having just returned from Scutari, on sick leave, he learns with astonishment and regret that reports have been prominently put forward in certain newspapers, to the effect that the sick and wounded of our Expeditionary Army have been most grossly neglected, and that there was a great want of lint, bandages, and dressings for the wounded, as well as of wine and other comforts for the use of the sick. I hasten, he proceeds, to inform you that these reports, to my certain knowledge, are utterly false and groundless. I was myself under treatment for some time at the military hospital at Scutari, and can speak confidently and truly in praise of that establishment, and of its staff. Further, I visited the wounded after their removal to the hospital at Scutari—I spent hours with them; and I can safely say that, with the exception of those who were only slightly wounded, and who were assisting their less fortunate brethren in arms, every man had a comfortable bed, and all necessary care and attention was bestowed by the medical officers and attendants. The wounded officers, in my hearing, frequently expressed their satisfaction with the arrangements made for them. When any of them utterred a cry of pain at once was a medical officer by his side. Nothing could exceed the devoted attention of the medical staff to the wounded, both officers and men. No distinction was made; all were treated alike (the officers being in separate wards); and all fared well, as well, nay, much better than might have been expected. Lastly, during my stay at Scutari, I learned from several officers of the medical staff, that there was in the British hospital a profusion of medical stores of every kind—many thousands of yards of plaster, of lint, bandages, and every needful appliance—as well as abundance of wine, brandy, and nutritious delicacies for the sick and wounded.

Nevertheless, the *Morning Chronicle*, which has, in this matter, defended the Government officials and their arrangements, with the utmost zeal, and denied the necessity for any special subscription, published on Saturday, a letter from its correspondent at Constantinople, which goes far to corroborate the statements of the "leading journal."—

I regret to say (he writes) that the preparations made for the reception of the British sick and wounded are quite insufficient, and that a most deplorable want of forethought on the part of the commissariat, or whosoever superintends the victualling and general providing for the wants of the wounded, has betrayed itself. Surely it was to be foreseen that many thousand sick and wounded would have to be removed from the Crimea to Constantinople during the campaign. Battles are not fought without danger to life and limb; neither are victories gained without sacrifices. Bedding and coverlids, bandages and lint, are *only now being bought up* in a great hurry. The number of medical men, both physicians and surgeons, is also quite insufficient. I do not know what they would have done after the battle of the Alma, if it had not been for the medical men of the navy, who zealously attended to the wounded. What if the fleet had been engaged? I am assured that many of the line-of-battle ships have not their full complement of medical officers.

The British sick and wounded in the hospitals at Scutari now number several thousands. A physician or surgeon cannot properly attend to more than thirty or forty patients, if even so many; and something more than ten times that proportion falls to the lot of the few army surgeons in attendance there, and who scarcely know which way to turn, from the multitude of the cases confided to their care. I am assured that many of the men's wounds were not dressed for thirty-six hours after their arrival, and this through no fault of the surgeons, but owing to the great multitude of sufferers. The greater proportion of the wounded are severely so, and the greatest care is requisite to keep up their strength. Numbers have undergone amputation of either leg or arm, and are in critical situations, whilst the sick are no less heavily afflicted by either cholera, fever, or dysentery. These are sad revelations, but they are no less true.

The so-much-vaunted ambulance corps and their waggons were left behind at Varna. A great deal was said about them in England, and perhaps they might have proved of some service had they been landed at Scutari. As it is, they might as well be at Timbuctoo as out here. Hitherto they only seem to have ever been in the way of everybody.

The wounded French are getting on very well, so are

their sick, and though they are somewhat short of hands, it is in much more favourable proportion; bed, coverlids, bandages, lint, &c., had all been prepared beforehand. Their wounded number from 1,400 to 1,500, but their sick are very numerous.

A letter from Constantinople says:—"There is a convent of French Sœurs de Charitè here, who render the most valuable services at the French hospital. You may see these ladies trudging along Pera-street, followed by a couple of soldiers carrying baskets with medicine, and as they pass, in their long black robes and clean white caps, the Turks stare open-mouthed and in astonishment at this new species of Giaour *genus femininæ*. They are a great blessing in a hospital, and the wounded man knows how to appreciate a woman's hand to allay his sufferings. A French physician to whom I was speaking the other day assured me that one of these women was of more use than all the assistants put together who had been engaged in attendance at the hospital, and who never knew where to find anything, or when to bring it."

On the 30th of September there were in the hospital at Scutari, says the *Medical Times*, 1,114 wounded British soldiers, 914 suffering from disease, and 150 wounded Russians. There were forty-one British officers wounded, and thirty suffering from disease, with twelve Russian officers—making a total of 2,216 patients. Our exact loss at the Alma was 2,106 killed, wounded, and missing. Thirty medical officers sailed last week to join our troops. Passages for twenty more have been applied for this week, and it is intended to raise this additional supply to 100 as applications for appointments reach the Army Medical Department from gentlemen who wish for temporary employment.

The appeal in the *Times* has been most liberally responded to. On Saturday the amount of contributions acknowledged was over £7,000, on Monday £8,240, and yesterday £9,262. In a leading article on Saturday, the *Times* intimates the desirableness of closing the subscription when it amounts to £10,000, and also publishes a letter from Sir R. Peel, who informs the public of arrangements entered into, by himself and the *Times*, "as joint trustees," for applying the fund without delay.

A gentleman, with great qualifications to fulfil a task of much delicacy and trust, has been commissioned to proceed within twelve hours to Constantinople, and there superintend, acting upon the advice of, and as much as possible in conjunction with, some of our respected merchants and other persons of influence on the spot, the distribution of what public gratitude has furnished, not for the purchase of absolute necessaries, which it is the province of government to supply, but the Duke of Beaufort justly observes, of those comforts and even luxuries which will be "of immense benefit to the wounded." An accurate and detailed statement, audited by Mr. Locke, Mr. Lyne Stephens, and me, will be furnished of the disbursements which may have taken place, for the public information.

As regards the practical effects which have resulted from your powerful advocacy and this expression of public sympathy, I would observe, that the Secretary of State for War acquainted me last evening, that although he trusted many of the statements which had been current in this country of the inefficiency of the medical staff in the East to minister to the wants of our sick and wounded were exaggerated, yet that the greatest benefits had flowed from the inquiries which the statements in the *Times* of deficiencies and sufferings, and the public response to them in this country, had occasioned; and that in consequence, he had written to the British Ambassador at Constantinople, urging his immediate attention to the state of the hospitals, which appears from this to have been hitherto neglected, and that he had placed at his disposal an unlimited credit from the public resources, to provide whatever might be needed to alleviate the acknowledged sufferings of our men. This liberal application of the public money, thus tardily placed at the Ambassador's disposal, will not in any means interfere with the distribution, or, at all events, the value of the resources of the special fund for the sick and wounded; and, in order to maintain a harmony of operation, a letter of recommendation (in the event of its being needed) has been sent to the British Ambassador in favour of the gentleman charged with our commission.

I would moreover add, that the official representative of another of the numerous departments connected with the army acquainted me, that although an ample supply of medical stores and surgical appliances had been forwarded to the East, yet it did appear that there had been culpable negligence in the further despatch of these from Constantinople to appointed places, the consequences of which might have been most serious; and that instructions had been sent to try by court-martial the officials charged with this gross remissness of duty.

Miss Nightingale, who has been appointed to superintend a corps of female nurses for our military hospitals, is the daughter of Mr. Nightingale, of Emily-park, near Southampton. She left London on Saturday night for Paris. Forty nurses left on Monday morning for Marseilles, whence they will sail on the 26th for Constantinople in the Vectis, the fast steamer of the Peninsular Company, employed usually in the carriage of the Indian mail. Miss Nightingale's staff of nurses includes a number of recruits from Miss Sellon's establishment, and others from a society of Sisters of Charity attached to a Romanist Society in London.

THE PATRIOTIC FUND.

There is a general movement in behalf of this Fund. Meetings have been, or are about to be, held in the various Metropolitan districts, at Shrewsbury, Manchester, Oxford, Colchester, Gloucester, Dublin, Limerick, &c., &c., and in various churches and chapels. It is in contemplation that a large meeting should be held in the City forthwith. The step would have been taken earlier but for the absence from town of some of the very few persons connected with the City included in the Royal Commission.

The first subscription list has been published. It commences with the munificent donation of £1,000 by her Majesty, and it also embraces penny subscriptions, amounting in the whole to about twenty shillings. The Rector of St. James's, London, sends the proceeds of a collection made in his parish church, and the Calvinistic Methodists of Anglesea forward a sum similarly raised in one of their chapels. Messrs. Coutts subscribe £500. The peerage is as yet but scantily represented, while the House of Commons contributes, on the whole, in a still smaller proportion; but absence from town sufficiently accounts for the non-appearance of names which are never wanting when a work of charity is in hand. The subscriptions of the Ministers are as follows:—The Duke of Newcastle, £200; the Lord High Chancellor of England, £100; Right Hon. Sidney Herbert, £200; Viscount Canning, £200; Right Hon. Sir J. Graham, £200; Earl of Aberdeen, £200; Right Hon. W. E. Gladstone, £100; Earl Granville, £200; Marquis of Lansdowne, £200; Right Hon. Sir W. Molesworth, £100; Lord John Russell, £100; Right Hon. Sir C. Wood, £100; Lord Clarendon, £100; Lord Palmerston, £100; Duke of Argyll, £100; Viscount Hardinge, £200; Right Hon. Sir Geo. Grey, G.C.B., £100.

THE DIFFERENCE BETWEEN AUSTRIA AND PRUSSIA.

The last Austrian "confidential" note (September 30) is attracting great attention, on account of the very explicit character of the language. Although, in substance, it contains no statement beyond that of the public despatch which it accompanied, it places the present position of Austria and the impossibility of passively continuing that condition in a still clearer light.

It is thought (by the Prussian Government) that we ought to close the Principalities against the eventual and offensive operations of the Turks and their allies against Russia; and it is desired to obtain from us a promise that if Russia does not attack us we will not attack her. Both one and the other of these demands are evidently incompatible with our position. We do not consider ourselves authorised to prevent the operations of the belligerent Powers in the Principalities, and we cannot in any case renounce our entire right to pass from our present position of an expectant army into that of a participator in the war. We shall not dwell any longer on this latter point. It is evident that *we cannot wait*, in order to obtain peace, which is a necessity for us, *for the efforts and combats of others;* nor can we bind ourselves to support for an unlimited lapse of time the difficult sacrifices which such a passive attitude must entail on us. . . . When we demanded the evacuation of the Principalities, we expressly stipulated that no condition should be attached to it which it would not be in our power to grant. Russia then declared herself ready to effect that evacuation; demanding, however, from us guarantees that she should not be exposed to the pursuit of the enemy and to ulterior attacks. This we refused. Then, and only then, did Russia declare that she would retire from motives purely strategic; and she thus foresaw a conflict which but for that would have been the consequence of our irrevocable resolution. It is, therefore, not to us that Russia has delivered up the Principalities; she abandoned them to their fate. . . . We have a right to be in the Principalities, but not the power of excluding from them any but the enemies of the Porte, and still less of prescribing to the belligerent Powers the military object for which they shall enter those countries.

The Prussian Cabinet has replied to the circular issued by the Austrian Government on the 30th of September, in a note dated October 14th. It commences by expressing its astonishment at the publicity given to the circular note of Austria. The Prussian Government does not renounce the treaty of the 12th of April, and does not refuse to execute its provisions. But it enters into an examination of the present situation of affairs as compared with the stipulations of the treaty, and maintains that that treaty does not comprehend any obligation by which either Austria is called upon to take up arms, or Prussia to follow her in that course, or Germany to support her. As a German power, she does not believe that Germany is directly so explicitly interested in the application of the four guarantees as to pledge herself to pronounce absolutely for their adoption, and to support them even at the force of arms. In the last clause, the Prussian Government alludes to the part which it took in the Schleswig-Holstein affair, when the Berlin Cabinet alone maintained that the Duchy of Schleswig formed part of the German Confederation. The Note states that a considerable number of the German States had come spontaneously to ask the advice of Prussia as to the answer which they should give to the Austrian Note. Prussia evidently insinuates that the minor States continue to be in favour of the policy which she has adopted.

Bavaria and Hanover have already sent answers to Vienna, in which they explicitly state that "Austria may reckon upon them." At a meeting of the Ministers of Thuringian Duchies on Wednesday, at Weimar, the Deputies came to the resolution of supporting Austria at Frankfort—a resolution of course subject to the approbation of their respective Sovereigns, of which, not a doubt can exist. This unexpected intelligence created a painful surprise at Berlin.

The *Moniteur* publishes the following paragraph under date of Berlin, October 21:—"M. Von der Pfordtern, Minister of Foreign Affairs of Bavaria, will arrive here this evening, to act, it is said, as mediator between Prussia and Austria."

The *Lloyd* announces that a conference upon the last Prussian note took place on the 20th, at the Ministry for Foreign Affairs. The interview was but little calculated to lead to the hope of union between the German powers. The dissidence between Austria and Prussia goes on increasing.

Telegraphic reports received from Vienna announce an alarm in the money market there, approaching to panic.

To Prussia's last overtures to the allies, according to the *Weser Gazette*, the French Minister at Berlin delivered no note, but simply informed the cabinet at Berlin, by word of mouth, that their proposal could not be accepted. The cabinet of London sent a written refusal, in which Baron Manteuffel was given to understand that the true purport, the practical meaning, of Prussia's proposal was to give a colour to Prussia's wish to back out of her engagement relative to a declaration of war by her against Russia, but that such a wish could not be countenanced by the allies.

THE BALTIC FLEET.

A telegraphic despatch from the Baltic fleet, dated Oct. 17, states that Sir Charles Napier, with twelve screw ships, was off Nargen. The weather was very bad. The Wrangler gunboat was at Barosound repairing damages received during the gales. The Odin, Captain Scott, was cruising in the Gulf of Bothnia. During the latter part of November the fleet will leave the Baltic, and may be expected home by the 5th of December.

A telegraphic despatch from Hamburg, dated Tuesday, states as follows:—"In pursuance of an order from the French Minister of Marine, Admiral Parseval Deschenes has quitted Kiel on his return to France with the ships of the line Inflexible and Austerlitz, and two steam-frigates."

"It is said," writes the Paris correspondent of the *Times*, "that some short time since, in consequence perhaps, of the disappointment which it was thought would be felt in England and France at the combined fleets not having effected more in the north than the destruction of Bomarsund, a meeting of the Admirals, Sir C. Napier and Parceval Deschenes, and of the superior officers of the fleets, was held, when the question was discussed as to the propriety and possibility of attacking and taking Helsingfors and Sweaborg. The question was examined in all its bearings, and the reports of the officers who had been sent to take soundings on the coast were of course laid before this naval committee. I am not aware of the relative proportions of those who were in favour and those who were against the attack of these two places; but it is certain that the decision of the majority was against it, and it is affirmed that Sir Charles Napier did not dissent from that decision. The minutes of the proceedings were drawn up in due form and signed by all the officers present. The meeting then separated, it having been previously agreed that copies of the minutes should be forwarded to the English and French Governments. Owing, however, to some cause, not very clearly explained, no copy was that day sent by the French Admiral to his Government, he having received an assurance from Admiral Napier that the report of the meeting should be communicated by the English Government to that of France through the Ambassador. Before transmitting the minutes to England, Admiral Napier is said to have added a postscript, or written a separate despatch to the Admiralty, to the effect that the minutes contained the opinions of the officers of the squadron, but that these opinions were not in conformity with his own; and that, on the contrary, he thought the attack on Helsingfors and Sweaborg ought to be made at once. This despatch, or postscript, is stated not to have been communicated to the French Admiral. This officer became acquainted with the fact soon after; and without loss of time he sent to his Government the minutes, which it appears he drew up from memory, aided by the officers who were present. In the meantime, the Imperial Government received from London the communication of the report as transmitted by Admiral Napier, with the Admiral's separate postcript, and the result was, that orders were at once sent by the Minister of Marine to Admiral Deschenes to commence the attack forthwith. Before anything could be done the communication made directly by the Admiral, and which contained the decision of the meeting of officers against the attack, reached the Government, who, no doubt convinced by the reasons transmitted to them, at once sent counter-orders."

THE KILLED AND WOUNDED.

On Wednesday, the Queen's messenger, conveying the special list of the non-commissioned officers and privates killed and wounded at the battle of the Alma, arrived at the official residence of the Secretary at War. His grace the Duke of Newcastle immediately sent for Lord Hardinge. After a consultation, it was ordered that a special *Gazette* should at once be issued. To give the lists of the names of the non-commissioned officers and privates who were killed and wounded on the 20th ult. would occupy too much of our space; we must, therefore, be content with giving the following notes of comparison as to the relative losses in the several regiments. The 33rd was the regiment which sustained the greatest loss in killed and wounded, the numbers being (of all ranks, exclusive of officers); 57 killed and 184 wounded; total 241. The 19th comes next, with 38 killed and 172 wounded; total 210. The 7th Fusiliers have very nearly the same numbers: 38 killed and 169 wounded; total 207. The 23rd Fusiliers exceed in killed and fall little short in wounded, their numbers being: 43 killed and 153 wounded; total 196. The 95th follow, with 44 killed and 128 wounded; total 172. The Scots Fusilier Guards very nearly approach the same amount: 29 killed. 138 wounded; total 165. The Grenadier Guards: 11 killed, 116 wounded; total 127. The 55th: 11 killed, 93 wounded; total 104. The 30th: 11 killed, 63 wounded; total 74. The 47th: 4 killed, 61 wounded; total 65. 2nd Battallion of the the Rifle Brigade: 12 killed, 38 wounded; total 50. The 93rd (Highlanders): 5 killed, 39 wounded; total 44. The 42nd (Highlanders): 7 killed, 34 wounded; total 41. The Coldstream Guards; 28 wounded. The 41st: 4 killed, 23 wounded; total 27. The Artillery: 9 killed, 17 wounded; total 26. The 88th: 4 killed, 17 wounded; total 21. The 77th: 3 killed, 17 wounded; total 20. The 49th: 2 killed, 15 wounded; total 17. The 79th (Highlanders): 2 killed, 7 wounded; total 9. The 44th; 1 killed, 7 wounded; total 8. The 4th: 8 wounded. The 21st Fusiliers:

1 killed. And the 1st Battallion of the Rifle Brigade; 1 wounded.

Official intelligence has been received of the deaths of the following officers in the Crimea, in addition to those who fell in the battle of the Alma:—Lieutenant-Colonel William Francis Hoey, of the 30th Regiment; Captain John A. Freeman, of the Scots Greys; Captain Longmore, of the 8th Hussars; Captain the Hon. C. L. Hare, of the 7th Fusiliers; Lieutenant and Adjutant Thomas Irwin, of the 13th Light Dragoons; Lieutenant Ramsey Wardlaw, of the 19th Foot; Ensign Wm. Fred. Phipps, of the 19th Foot; Ensign Wm. Y. Johnston, of the 30th Foot; Quarter-master John Leahy, of the 4th Foot.

The *Moniteur* contains the general list of officers of all arms killed or wounded in the Battle of Alma, and also a statement of the gross French loss on that occasion. One hundred and thirty-six French were killed, of whom four were officers. The wounded numbered one thousand two hundred, including sixty-one officers.

Viscount Chewton, of the Scots Fusiliers, died at Scutari, where he had been conveyed from the Crimea on the 7th inst., from the severe wounds he had received at the battle of the Alma.

Three of the officers of the 23rd Fusiliers who were killed in action at the Alma had insured their lives in the Accidental Death Association, and three severly wounded had adopted a similar precaution. The relatives of Sir William Young and of Captain Butler receive large sums as a poor compensation for the early deaths of their lamented kinsmen.

MISCELLANEOUS ITEMS.

Endeavours are still being made to induce Prince Woronzoff to take the command in the Crimea.

Finland is suffering severely from the effects of the war: there is great scarcity, and bread, meal, and forage, are very dear.

Senor Salamanca has contracted to supply the French army in the East with 3,000,000 arobas of wine: the aroba contains thirty-two pints.

Lord Stratford de Redcliffe had obtained a firman suppressing the traffic in Circassian and Georgian slaves.

The Society for the Propagation of the Gospel has it in contemplation to open a fund for maintaining an additional number of clergymen at the seat of war.

The Sultan, to show his sense of the services of the late Marshal de St. Arnaud, has accorded to his widow a pension for life of 25,000 piastres per month.

Drafts of 30th, 33rd, 49th, 50th, 57th, 63rd, and 68th, proceeded on Thursday to Cork, for embarkation to the Crimea.

It is stated that twelve additional infantry regiments and a further force of cavalry will be sent out to the Crimea in the spring, the latter including a regiment of the Life Guards.

Recruiting is carried on with great vigour, in various parts of England and Ireland, the battle of Alma evidently acting as a stimulant on the martial feelings of many young men.

The embarkation of troops for the East continues every day at Marseilles and Toulon. All the Levant steamers that can be obtained are engaged as transports. Strong detachments of artillery had arrived at Marseilles.

We understand that the Admiralty have ordered Mr. Deane, the chief of the marine divers, to proceed to the Black Sea immediately, to place himself under the orders of the Commander-in-chief on the station.—*Morning Herald.*

The *Presse* of Vienna has the following from Constantinople, dated the 5th:—"This day a cross was publicly erected in the French military burial-ground. It is the first time for 400 years that such a circumstance has taken place at Constantinople."

The *Northern Bee* of St. Petersburg, of the 14th, publishes a list of voluntary contributions made by the inhabitants of Taganrog and Rostoff, to buy ships to sink in order to block up the Kertch Straits, leading from the Black Sea to the Sea of Azoff. The subscriptions amounted to upwards of £20,000 sterling.

The following characteristic announcement has appeared in the *St. Petersburg Journal*:—"The department of the Imperial Posts deems it necessary to inform the public that the operations of the offices for foreign posts at Jassy, Bucharest, and Galatz, and also of the sectional office at Giurgevo, are suspended till further orders."

Whatever the St. Petersburg papers may say (says a letter in the *Times*), the Emperor Nicholas admits to his confidential friends the total defeat of the Russian army on the Alma. His rage is described as something awful, and the reproaches he has addressed to Prince Menschikoff are most violent. He is said to be determined on resisting to the last.

Five men, well versed in all matters connected with the causing of submarine explosions, sailed on Saturday for the Black Sea for the purpose of blowing up the Russian ships sunk at the mouth of the harbour of Sebastopol. They take with them four sets of diving apparatus, twenty galvanic batteries, and five miles of copper wire. The operations will be under the charge of Sergeant Carme, of the Sappers and Miners.

A letter from Vienna, dated October 16, says:—The Turkish ambassador here, Arif Effendi, has already made the official communication to the Austrian cabinet that Omar Pasha will forthwith commence offensive operations against Bessarabia, and that he will in a few days arrive at Bucharest, in order to arrange with the Austrian commander there about the basis of those offensive operations. These will commence sooner than they were intended, in consequence of Lord Raglan's urgent request conveyed to Omar Pasha.

A Grand Military Fete, in aid of the several funds for the relief of the sick and wounded, and the widows and orphans of the Army of the East, will take place at the Crystal Palace on Saturday next. The gratuitous assistance of the Bands of the following Regiments has been granted:—1st Life Guards, 2nd Life Guards, Royal Horse Guards, Grenadier Guards, Coldstream Guards, Scots Fusilier Guards, Royal Artillery, Royal Marines, Royal Sappers and Miners, and the 94th Regiment. The Palace will be opened at 10 o'clock a.m., and close at sunset, and the charge of admission will be 2s. 6d.

The armament now building to operate against the Russians in the Baltic at the opening of the spring campaign, includes 35 vessels; namely, five floating batteries, the decks covered with iron plates eight inches thick, and their exterior with 100 plates four inches thick, rendering them perfectly ball and bomb proof (these vessels will be armed with six of the long-range guns on the Lancaster principle); 10 bomb vessels, to be armed with from two to three mortars of the most powerful description; and 20 gunboats, drawing about four feet of water, the latter being especially intended for service in the River Neva.

Foreign and Colonial News.

THE CRISIS IN DENMARK.

The Danish Diet seems resolved to impeach the Oersted Ministry. On the 11th instant, Tutein, one of the wealthiest landowners in Denmark, moved the first reading of a resolution appointing a commission to draw up articles of impeachment against the Cabinet. The Home Minister, Tillisch, defied the Opposition, and maintained that the House had no power to nominate any such commission; but admitted that it had the right to proceed at once with the impeachment or nominate a committee. The other speakers were the veteran Gruntvig, who was for direct impeachment; Tscherning, who took sides with neither party; Oersted, who supported Tillisch; and Bishop Monrad, who eloquently summed up the illegal doings of the Ministers and supported the resolution. It was carried with only one dissentient. So thoroughly national is the feeling that upholds the Opposition, so great the majority both in and out of Parliament against the Ministers, that some think they will give way; while others see nothing for it but an appeal to arms.

The second and final reading of Tutein's resolution was taken on the 14th; and, after a debate of five hours and a half, it was carried by eighty to six. Thirteen members were absent, and among them Gruntvig and others, who had voted for the principle of the resolution, but supported it no further, on the ground that it was not sufficiently far-going. It was determined to amend the resolution so far as to appoint a *committee* instead of a commission.

The Danish Diet has carried out, in its address to the King, the spirit already noticed in our compilation of foreign news. The address was adopted, on the 19th instant, by a majority of 90 to 1. "The Volksthing perfectly recognizes the necessity that the different countries confided to the sceptre of your Majesty should be brought to a state of union in one firm national constitution, in order that the present complicated state of affairs should be put an end to. We are also convinced that this object can be attained so soon as the work of legislation shall be carried on by a Government that possesses the harmonious confidence of both King and people, and that does not overlook the fundamental rights of the Danish nation. . . . The Danish people, most gracious King, have a vivid and firm consciousness of their rights, even in regulation of the affairs of the monarchy, to take their stand upon the constitutional representative basis that supports our present constitution. Hence, no Danish Diet can ever renounce its claim that the organ to which the collective affairs of the monarchy have to be intrusted, should have full legislative powers, and be at the same time a real representation of the people, thereby guaranteeing the latter against any undue preponderance of that element that is being introduced into the Assembly by virtue of elections made by the Crown. With the exception, however, of this claim, which no Danish Diet can renounce, your Majesty will find the greatest readiness on the part of the Diet to take any step likely to facilitate the progress of the united constitution."

The Volksthing was dissolved on Saturday. The royal ordinance, directs that new elections shall take place, and the new Volksthing meet on the 1st of December.

AMERICA.

The first council of Roman Catholic Bishops ever held in New York State assembled on the 1st inst.

At New York, by the last accounts, cholera was on the decline; the number of deaths, this year had amounted to 2,325; in 1849 the total was upwards of 5,000.

The Reverend Dr. Potter succeeds the late Dr. Wainwright as Bishop of New York. "Dr. Potter," says the *Times* correspondent, "was the Low Church candidate, and prevailed, on the eighth ballot, by 20 majority of the clergy and 4 of the laity out of 320 votes. High Church in New York, however, is not quite St. Barnabas—wax candles, mumbling, chanting, and intonation. It only means a comfortable pew, (very comfortable indeed,) a fashionable church, a very fashionable preacher, who does not give too much strong meat to the babes, stained windows of approved patterns, sentimental charities, and opera music."

An old man stopped a train on the Boston and Providence Railroad, by placing a wooden house across the rails, which he said was full of gunpowder, and threatening to blow it up if the train approached, or if any persons attempted to seize him. After a time, the police broke into the house and seized the owner: very little gunpowder was found. The old man said that some land of his had been taken for the railway and badly paid for.

The trade between New England and Canada, under the new treaty, is rapidly increasing.

The New Granada Government are so "hard up" that they have been selling some brass guns to an American to raise a supply of cash.

The *Times* New York correspondent writing on the 10th inst., says:—The aspect of New York politics is more confused than ever. The Knownothing Convention last week terminated a stormy session by nominating an independent ticket, made up from men of all parties, and have thereby destroyed their own power. The work of "fusing" the Whig party of the North in an anti-slavery party is going on with more or less success. In Vermont and Maine, it has already been done, and the joint candidates put into office. In Michigan the Wigs have surrendered without terms, and adopted the Freesoil ticket. In Massachusetts they hold out in a separate organization, but adopt the "Northern" principles entire. In New York they do the same, meeting with the opposition which I have informed you of in previous letters. Ohio, Pennsylvania, and Indiana vote to-day. In the two former States the Whigs will probably make large gains, as they have succeeded in "fusing" with the Freesoilers. In Pennsylvania the same elements of Maine Liquor Law, Knownothingism, and, above all, open and gross corruption, enter into the elements of the contest, and will influence the results. On the issue in these great northern States (Pennsylvania, Ohio, and New York) will depend the fate of the new Northern party. If they can carry those States beyond the possibility of losing, and can then agree upon a candidate for the Presidency, they will go into the next election with a strength that nothing can resist. The Democrats had been successful in the Californian state elections.

The Administration have despatched Commander Hollins and the Princetown to Greytown, and the Independence is to follow, if she has not already sailed. Workmen have been employed night and day in getting her ready for sea.

From Boston we have some additional particulars respecting the loss of the Arctic. After the first boat, under the charge of the chief mate, left the wreck the other lifeboats were lowered, and were filled with the engineers, sailors, and a few passengers, and all the officers, except the captain and third mate. When the boat left the majority of the passengers were working at the pumps and firing signal guns, and others launching spars, under the direction of Captain Luce, and the third mate, to form a raft. A panic suddenly seized all on board, and a rush was made to the raft; a large number got upon it and into the boats. The sea was then flush with the dead lights, and in a few moments more the Arctic sank and all on board perished. At 5 o'clock in the afternoon of the 28th the survivors in the boat espied a sail, and raised a handkerchief to attract attention, which they succeeded in doing, and found the vessel to be the bark Huron, bound for Quebec, which took them all on board. The raft was seen in the distance with one man clinging to it; he was rescued, and stated that after the steamship sank he counted seventy-two men and four women on the raft, but at half-past 8 o'clock he was the sole survivor. During the night of the 28th Captain Wall, of the Huron, fired rockets, and kept a horn blowing, but no others were found. He afterwards fell in with a vessel, which took eighteen of the survivors from the Huron, and afterwards transferred them to a pilotboat which landed them at Boston. The fate of the other boats was not known. A telegraphic despatch, dated New York, Oct. 12, says:—"There is good reason to believe that the Collins family and many additional passengers are saved."

AMERICAN BABY SHOW!

There is nothing in the last American arrivals to compete in interest with the account in the *Cincinnati Times* of the great baby show, held in connection with the annual Springfield fair. Not less than 10,000 or 12,000 people attended the exhibition, and all owned the superior attraction of infantile beauty, which proclaimed its presence by its voice.

Astonished, probably, at finding themselves in 'mass meeting assembled,' the little ones sent up a cry which shook the canvas top and pierced the ears of the people. In vain did the brass band toot their instruments to drown, if possible, 'the piercing cry.' Young America was aroused, and, scorning to be beaten, sent forth notes which shamed the keys of the bugle, and made the trombone blush for its weakness. 'The babies!' 'the babies!' was on the lips of every one. Ploughs, embroidery, reaping machines, fancy goods, mechanical skill, and agricultural success were all forgotten in a moment. Blood horses and short horn cattle were 'no whar!' The people—men, women, and children, ladies, gentlemen, and growing juveniles—made a rush for the 'Baby Tent.'

Nine ladies and six gentlemen were elected judges. As they were about to proceed to their task the telegraph announced that a number of babies were on the train and would be there at 12 o'clock, and requested a postponement of the examination until said babies arrived. The request was acceded to, to the great discomfort of the "convention" then in session. At last 127 were entered for examination.

And they came from almost everywhere. Several counties, including Hamilton of Ohio, were well represented, and then there were babies from Indiana, Louisiana, Pennsylvania, and Massachusetts. We would publish the names, but for the serious protests of the parents, who do not desire the world to know that their babies entered for the prizes and did not get any. We appreciate their feelings and submit to their request.

Large and fat children seemed to predominate. One from Indiana, only five months old, weighed 27½lb. Another four months old weighed 20lb.

A pair of twins, of Clark county, attracted much attention. They were very pretty, and as near alike as two peas.

An elderly lady was present with her 17th baby, only two months old. She claimed nothing extraordinary in the child, but thought she was deserving of a premium—and she certainly is.

While the judges were in deliberation—which was a very long time—the babies were submitted to general inspection. It was the almost universal opinion

that the liitle daughter of Mr. Howe, of Cincinnati, was the prettiest baby; and such was the dissatisfaction when the prizes were announced, that a subscription was instantly opened, and a Parian group—Christ blessing little children—purchased for presentation to the infant favourite! The official prizes were awarded as follows:—

First prize, a splendid service of silver plate, including a large salver, to the daughter of William Romner, of Vienna, Clark county, aged 10 months.

Second prize, a service of silver plate, to the son of William M'Dowell, of Fulton, Hamilton county, Ohio, aged 13 months.

Third prize, a plain service of silver, to the daughter of Mr. A. Canon, of Philadelphia.

It was only by one vote that Mrs. Howe's baby was rejected by the judges.

Among letters received was one from "Fanny Fern," which concluded with the too prophetic aspiration:—

May the anathemas of no disappointed mother haunt the sleeping or waking dreams of the awarding committee.

AUSTRALIA.

The magnificent clipper ship Lightning, Forbes Commander, arrived in the Mersey from Melbourne, on Monday, wih advices to the 20th August, after a most extraordinary run of 63 days mean time. The Lightning brought 80 passengers, and 40,000 oz. of gold dust on freight, besides a large amount in the hands of passengers. The steamer Great Britain arrived at Melbourne on the 18th August, and was shortly afterwards placed in quarantine. The Lightning has brought answers to the letters of the 13th June per Great Britain, making a course of post of only 132 days.

The *Portland Bay Guardian* states that new gold diggings had been discovered about twelve miles from that town.

Our advices from Hobart Town are to the 15th of August. The *Gazette* of the 11th announces that Sir John Lewes Pedder has resigned his office as Chief Justice of the Supreme Court of Van Dieman's Land on account of impaired health; the appointment of Valentine Fleming, Esq., to the vacancy, and of Francis Smith, Esq., to the Attorney-Generalship was also gazetted.

Sir Charles Hotham, the Lieutenant-Governor of Victoria, was very popular with all classes. He had received numerous addresses.

The Melbourne commercial accounts are still very unsatisfactory, the markets being glutted with all kinds of goods. Gold was in good demand at £4 per ounce. The shipments of the precious metal during the seven days prior to the 20th had amounted to nearly half a million sterling.

A Geelong paper of the 18th July says:—"The diggings generally are reported at present as rather inactive. The unusually dry weather is evidently telling in a very great degree against the general yield of gold. On the Mount Alexander side all the cry is for water; a great many places are named — pieces of ground which have been reserved for winter's diggings —where as yet they cannot get to work. As a general rule, our experience as a gold-producing country, as far as it has gone, shows that the rainy season is the best suited for the employment of gold-seeking; while a few places are and can be only wrought in summer, there are treble that number where the water is the *desideratum*. Our fresh discoveries are made for the most part during the winter. Tarrangower, on the Bendigo quarter, is just now attracting attention; several parties there are making lucky hits."

The fifth session of the Legislative Council of South Australia was opened at Adelaide on the 2nd of August, by his Excellency the Lieutenant-Governor, Sir Henry Young. In his address Sir H. Young alludes to the war and to the measures taken for the defence of that province. The naval defences were, he said, ample, and he had applied to the Home Government for additional arms and a ship of war. He proposed also to introduce a bill for organizing volunteer corps of rifles and artillery, and for the eventual formation of a general body of militia. The public finances were in a prosperous condition. "The remittances in 1853 for immigration were £140,163, and in 1854 they will soon reach to £265,000; while the remittances for 1855, will probably not be less than £162,000. During the current year, 4,344 Government immigrants have arrived. The population of the colony is now 81,752; the increase during the last eighteen months has amounted to rather more than 13,000."

FOREIGN MISCELLANY.

The Belgian journals announce the arrival of M. Guizot at Brussels.

An official announcement in the *Wiener Zeitung* delicately intimates that the youthful Empress is in a condition which gives the hope of an heir to the throne of Austria.

The bad accounts from Oporto of the recent vintage are exceeded by those from Bordeaux. In the principal vintages of that district the contrast with the production of former years is deplorable.

The Emperor Napoleon having declined to accept the challenge of M. Barbes, to place him again under arrest, the latter has took himself off into voluntary exile, as promised. He went to Brussels, but was obliged by the police to leave that city.

Mr. Maurice Hartmann, the German poet whom the Austrian agents seized at Bucharest, is now in prison at Vienna. This fact, which was lately controverted by the organs of the Austrian Government, is reaffirmed by the Vienna correspondents of the *Gotha* and *Wesor Gazettes* on their personal knowledge.

The Emperor and Empress of the French have been in such danger of being smothered with flowers and petitions when they ride abroad, that the Prefect of Police has been compelled to issue a prohibition against throwing bouquets and letters into the Imperial carriages. But every facility is to be afforded for bringing petitions under the eye of the Emperor.

The village of Pont de l'Arche, twelve miles from Rouen, was exceedingly filthy in 1849, while its population is always poor: in 1849 the cholera carried off eighty-five persons out of a population of 1,800. This year, when there was an alarm of cholera, the Maire had the village cleansed, kept it clean, physicked every one who had premonitory symptoms, (300 in number,) and turned a cart-load of unripe plums into the Seine: there has been no case of cholera.

The Paris correspondent of the *Morning Chronicle*, speaking of a report that the Emperor and Empress of the French would visit our Queen, says—"I understand, from what would appear to be excellent authority, that the visit will take place in the month of November; but I have not heard that the precise day is fixed. I understand that it is expected that Queen Victoria and Prince Albert will return the visit about the middle of May next; when her Majesty will not only be able to see the French Exhibition, which will then be open, but see Paris in all its glory, with the immense improvements, now going on, in a state of completion."

The authenticity of the Chinese letter announcing war against the "foreign devils," and alleged to have been sent to Hongkong under the seal of Yang seu Tsing, is called in question by Captain Edward Fishbourne, R.N., in a letter to the *Dublin Express*. Capt. Fishbourne pronounces it a forgery, concocted either by the Imperialists or by those who think differently from the insurgents on religious matters. He points to the fact that all the English, French, and Americans, who visited Nankin, state that they are called not "foreign devils" but "foreign brethren."

Mademoiselle Sofie Cruvelli has run away from the Paris Grand Opera. She was to have performed in *Les Huguenots* on the evening of the 9th; when the audience had assembled, it was suddenly discovered that the lady had left Paris for Boulogne. It was first rumoured that she had been tempted by a brilliant engagement in America, next that she was in pursuit of a bridegroom. This is not the first escapade of the eccentric young lady. The Minister of the Interior has caused proceedings to be taken against her for damages: her furniture has been seized, and what money she had at her banker's.

FROME ELECTION.

The nomination of candidates took place on Saturday. The number of aspirants to the vacant seat, at one time half-a-dozen, had, as the period of trial approached, dwindled down to two. The usual preliminaries having been gone through, Dr. T. S. Harrison moved that Viscount Dungarvan was a fit and proper person to represent the borough in Parliament. This proposition was seconded by Mr. John Sinkins. Mr. Levi Wood, clothier, proposed Mr. Donald Nicoll. Mr. Henry Coombs seconded the proposition. The candidates having addressed the assemblage, the returning officer called for a show of hands, which he declared to be in favour of Mr. Nicoll. Lord Dungarvan's friends demanded a poll.

The polling took place on Monday, amid great excitement. Lord Dungarvan took the lead, and maintained it to the close. At four o'clock the numbers were—

Dungarvan	181
Nicoll	129
Majority	52

There were both broken windows and broken heads. The windows of the George Hotel and other buildings were smashed, and the Riot Act was read at a quarter past seven. A body of yeomanry, with drawn swords, entered the town, paraded the streets, and charged and dispersed the people. Mr. Nicoll several times addressed the crowd, and advised them to return home. At night the town had become more tranquil.

The Council of the Ballot Society, at their meeting on Monday, passed a resolution:—"That this Committee have seen with regret the defeat of Mr. Nicoll at the Frome Election, and view in it another signal proof of the necessity of the Ballot, and as a call on this Committee and all other friends of that measure to increased exertion, in order to secure its being made the law of the land."

Mr. Whitehurst (a member of the Council, who has attended the meetings held at Frome on behalf of the society, and canvassed the electors for Mr. Nicoll), in supporting the resolution, said he trusted the result of this contest would bring over "not almost but altogether" to the cause of the Ballot, some gentlemen among Mr. Nicoll's supporters, who seemed only half in favour of that measure. The efforts made by Lord Dungarvan and his party, and the feeling of the aristocratic press and party in London, convinced him that nothing is so much desired by the aristocracy as the monopoly of the House of Commons; and that they would resist the Ballot, the only means by which this monopoly can be destroyed, as long and as strenuously as they resisted the repeal of the Corn Law. He trusted while the facts of this election were fresh in the electors' minds, they would hold at Frome what Americans call an "Indignation meeting" to declare their adherence to the Ballot, and to denounce the system of election which turns the franchise into a means of oppression to one class and of suffering to another.

Mr. Nicoll is a large subscriber to the Ballot Society. The greatest interest was felt by the members of the council in his success, and they used every exertion to secure his return.

It is currently rumoured in Manchester that one of the most eminent engineers of the town has made proposals to Government to construct for them a despatch boat, which shall run at the rate of twenty-four miles per hour. It is not known whether the offer has been accepted.

Court, Personal, and Official News.

Amongst the visitors at Windsor during the past week have been the Duchess of Cambridge, the Prussian Minister, Count Bernstorff, the Earl of Clarendon, Sir James Clarke, and the Bishop of New Zealand.

That the Queen still adheres to her excellent practice of early rising is manifest from a statement made by the *Hull Packet* in connexion with her recent visit to that town. "Her Majesty, the Prince Consort, and all the royal children had breakfasted, and the table was cleared before seven o'clock had struck. By half-past six the pages of her household were executing the royal commands in the shops of our most stirring tradesmen. The cost of the late gala on the occasion of the Queen's visit is estimated at about £65,000 including the travelling expenses of visitors for that special occasion.

At a Privy Council held on Wednesday, Parliament was ordered to be further prorogued from the 19th to the 16th November. After the Council, the Duke of Newcastle, the Marquis of Lansdowne, and Sir James Graham had audiences. The prorogation took place on Thursday.

There was a Cabinet Council on Friday which sat for two hours. After the Council Lord John Russell left town for Woburn Abbey.

The Chancellor of the Exchequer left town on Saturday for Hawarden Castle, Flintshire. Viscount Palmerston left town on Saturday for his seat, Broadlands, Hants. The Duke of Newcastle, the Earl of Aberdeen, Sir James Graham, and Sir William Molesworth continue in town.

Lord Canning, accompanied by Mr. William Page, the head of the Foreign and Colonial branch of the Secretary's department of the General Post-office, left London for Paris on Thursday last, to enter into negotiations with the French Government on the subject of a new postal treaty.

The Cabinet are said to be considering the way of improving the municipal institutions of London. One proposition is, to form the present parliamentary boroughs into municipalities, to whom should be entrusted powers similar to those granted to local boards of health in the provinces, and under which they would be enabled to manage most of the principal matters of their districts. There are some questions, however, which affect the metropolis as a whole, such as main drainage, water supply, &c., and, therefore, it will be necessary that there should be a central body elected from the different municipalities, who in all great questions should have the directing power. To this board would also be added certain members nominated by the crown.

The present Lord Provost of Edinburgh, whose term of office expires immediately, will be succeeded by Mr. Melville; if there is a contest it will be between Mr. Melville and Baillie Brown Douglas, the champion of the Free-Kirk party.

The National Gallery, Trafalgar-square, and the Vernon Collection at Marlborough House, Pall-mall, were re-opened to the public on Monday after the vacation. They will continue open every Monday, Tuesday, Wednesday, and Thursday.

Viscount Melville having accepted the command of the Forces in North Britain, Major-General Allen Maclean, an old and meritorous Waterloo officer, succeeds to his Lordship's command in India.

The *Gazette* of Friday contained the following announcement:—"The Queen has been pleased to direct letters patent to be prepared under the Great Seal of the United Kingdom, appointing the Reverend Frederic Barker, Doctor in Divinity, to be ordained and consecrated Bishop of the See of Sydney, and to be Metropolitan Bishop in Australia, subject to the general superintendance and revision of the Archbishop of Canterbury for the time being, and subordinate to the Archiepiscopal See of the Province of Canterbury."

The death of Sir Thomas Byam Martin, G.C.B., Admiral of the fleet took place on Saturday afternoon, at the official residence of his son, Rear-Admiral Superintendent Martin, in Portsmouth dockyard. Deceased had attained the advanced age of eighty-three years.

The Queen has appointed John Thomas Abdy, LL.D, Fellow of Trinity Hall, to be Regius Professor of Civil Law in the University of Cambridge.

Friday night's *Gazette* contains numerous Orders in Council, passed on Wednesday, the 18th inst., for the closing of a number of burial-grounds in different parts of the country.

The Liverpool paper announces the arrival of Father Mathew in that town on Thursday night from Cork preparatory to his departure for Madeira, the genial climate of which, it is hoped, will have the effect of reinvigorating his constitution.

We can state on authority that the duty on paper will be removed at the next meeting of Parliament. —*Era*.

Mr. Edward Butler, late one of the head inspectors under the National Education Board, has accepted the office of "Professor of Mathematics" in the Cullen University.

At the Colchester Oyster Feast, on Friday, Major Beresford, M.P., in returning thanks for the toast of "The County Members," took the opportunity of making the *amende honourable* to Sir James Graham for the personal attack upon him at the Hedingham Conservative dinner. Sir James's conduct, he said, had been marked at once by manliness and moderation. He (Major Beresford) had thereby been put in a situation of feeling regret that he should have been betrayed by the warmth and excitement of the moment into saying what otherwise he should never have thought of. This frank confession of the hon. member greatly improved his reception by the meeting, which in the first instance was anything but cordial.

The death of Mr. Samuel Phillips is a loss to the *Times*. Some of the essays in the leading journal

which have attracted most comment were from the pen of Mr. Phillips. Nearly all that appeared in the *Times* respecting the Crystal Palace is attributed to him. Mr. Phillips, by the way, was the only one of the literary and scientific men, under whose guidance the Crystal Palace was brought to its present state, retained by the directors. Professors Owen, Forbes, Dr. Latham, even Owen Jones,—are all now unconnected. Mr. Phillips was at work on a Biographical Cyclopædia when he died. He was known to be consumptive.—*Cambridge Independent Press.*

Mr. Soulé, United States Minister to Spain, has been in London from Ostend, and on Monday departed for Paris.

Accidents and Offences.

Major Isham, of Brixworth, in Northamptonshire, imprisoned on a charge of murder, has died of epilepsy. While suffering from mania, he had stabbed his brother-in-law, Mr. Wood, in the arm, dividing the brachial artery, and causing death.

A young woman, living in respectable service, had caused the death of her two infant children by strangulation, in the neighbourhood of Barnstaple, after having been guilty of the like horrid crime about two years since.

Two girls, Ellen and Isabella Robinson, fifteen and fourteen years of age, have committed suicide in the Tyne at Newcastle. They were found clasped in each other's arms. They had left their home in the middle of the night, in consequence of a quarrel with their elder sister and father.

A man named Law has been in custody on suspicion of having murdered a handsome-looking factory girl, by having thrown her out of a third-class railway carriage, when within a few miles of a tunnel on the Leeds Northern Railway. After due inquiry, however, he has been discharged.

In the course of Saturday and the previous day a very long list of casualties, resulting from the fearful gales which have been sweeping the northern and eastern coasts during the week, was received at Lloyds. Life and property appear to have suffered considerably; and it is feared that the full extent of the havoc is yet to be learned.

A few nights ago, a Polish gentleman, named Sigismond Wienckowski, residing at Devonport, committed suicide, by stabbing himself in the heart with a sharp pocket-knife. The cause of this sad act is attributed to ill health, combined with depression of spirits, arising from his long exile, now protracted for more than twelve years, and the difficulty he experienced in communicating with his family in the kingdom of Poland.

Stobart, a pitman, has been killed on the North-Eastern Railway, near Newcastle, from a singular accident. He was standing up in a third-class carriage, and leaning over the side, when an express-train rushed past in an opposite direction; some missile struck him on the head, fractured his skull, and caused his death a day or two after. A passenger in another carriage was hurt in the eye; and it was found that two pieces of wood had been scooped from the side of the luggage-van. Near the scene of the accident was picked up a bar of iron, which had evidently been wrenched from a carriage. It is surmised that a door was open in the express-train, that it struck the bar in the other train, wrenched it off, and drove it along the side of the train, striking poor Stobart.

The Congregational Chapel, at Whitstable, Kent, was destroyed by fire on the 5th inst. Several houses besides the buildings destroyed were much injured. Several families were rendered homeless; and others had their furniture and goods injured by removal, and some of it lost. Great alarm existed throughout the town. The Wesleyans very kindly offered the use of their chapel to the congregation deprived of its sanctuary. Zion Chapel was a very neat and comfortable sanctuary, seating nearly 500 people. It was erected in 1853, and enlarged, by the addition of galleries and a vestry, in 1840, and has undergone improvements since that time. It was £302 in debt at the time of its destruction. The sum for which it was insured, £670, will be very far from covering the loss. It is intended to rebuild the chapel, with the addition of school-rooms behind, as early as possible.

Miscellaneous News.

The admissions to the Crystal Palace for the six days ending October 21 were, including season tickets, 17,729; amount received for admissions, £736 14.

A whale twenty feet long has been taken in the Severn, so high up as Newnham, where it got aground on the sand.

The Earl of Aberdeen has constituted himself a life governor of the Church Missionary Society, by forwarding, within the last few days, a donation of £50.

In the quarter ended at Michaelmas, there were no fewer than 537,345 bathers in the eleven public baths of London, and 85,260 persons washed clothes in ten of them: the receipts were £8,410. The results in the provinces were equally satisfactory.

Another advance in the price of bread and flour took place on Monday morning, on the Surrey side of the Thames. The advance was one half-penny on the 4lb. loaf, the price at present being 7d., 8½d., and 9½. Most of the bakers, it is understood, complain that, though the harvest has been abundant, the supply of wheat will fall short of the demand, and that in the forthcoming winter bread will be very high in price.

On Tuesday afternoon, Professor Masson, M.A., opened the department of English literature, in University College, by an inaugural address. At the close of the lecture a very valuable and costly work on the Portland Vase, by Mr. Thomas Windus, F.S.A., was presented to the college, and placed in the library. It was accompanied by Wedgwood's description of the Portland Vase, with illustrations by Mr. Windus.

Cholera is abating generally throughout the country. On Thursday morning the board of guardians for the parish of St. George in the East, Middlesex, issued orders for the closing of the cholera hospital, No. 3, Bath-terrace, Back-road, Cannon-street, in consequence of the total disappearance of the epidemic among the poor inhabitants. The medical officers and nurses have been discharged, and the building is at present untenanted. The scourge has, however, appeared at Poole, Huddersfield, and Bradford. At Liverpool it has almost departed.

The anniversary soiree of the Bedford Lecture and Scientific Institution, on Thursday last, was attended by Lord John Russell, the Duke of Bedford, and other members of that noble family, with Baron Parke, Sir Hamilton Seymour, and Mr. S. Whitbread, M.P. Lord John Russell, in the course of his speech, referred to the circumstance that Bunyan wrote his "Pilgrim's Progress" in a prison hard by; and thereon took occasion to dilate on the value of freedom in opinion, and to suggest as a topic for study and discussion, the causes of natural growth and decline. Sir H. Seymour remarked, that Howard had also lived in the neighbourhood of Bedford.

The Peace Society is not entirely inactive. During the last fortnight (writes a correspondent), two lectures were delivered by the Rev. W. Stokes, in the Baptist Chapel, and the British School-room, Stourbridge, on the inconsistency with Christianity and general impolicy of war. It was happily shewn that at a time when the two most powerful nations of modern times, long mutually alienated and antagonistic, are thoroughly united and cordial, an almirable opportunity is furnished for the establishment of the principle of arbitration in the future adjustment of national difference. The lectures which were eloquent, powerful, and convincing, were listened to with deep interest, and elicited unanimous acclamation.

The subscription for the relief of the sufferers by the Newcastle fires promises to be among the most munificent ever collected in this country. Up to Friday morning it amounted to above £7,000, and among the subscriptions sent in we observed the Earl of Carlisle, £200, the Duke of Northumberland, £150; and subscriptions from working men in all parts of the country. 357 families have been relieved by the committee, who are also exerting themselves in providing furniture and dwellings for the poor creatures burnt out. It is stated that the claims sent in for losses are of the most modest description, and the gratitude of the poor for the timely relief afforded them is most affecting.

A legal opinion reprinted from the *Jurist*, on the subject of copyright, now lies before us, in which the "glorious uncertainty" of the law obtains another tribute. Contrary to the reading of the general public—and of publishers especially—it is herein maintained that the late decision of the House of Lords does *not* affect the question of foreign copyright in this country. We do not profess to see our way in the matter. When the decision in the House of Lords was made known, we expressly abstained from stating what in our opinion would be the effect of that decision,—feeling ourselves, as regards the legal points, quite at sea. Practical men, however, with more courage than ourselves, resolved the question in their own interests,—and against the rights of the original authors and publishers. Perhaps they were legally safe in this reading of the law:—but we feel bound to warn them that the rights and wrongs of piracy are not free from question. Trouble may overtake the reprinters when they least expect it.—*Athenæum.*

The new Post-office regulations have now come into force. The Money-order Office has been placed upon an entirely different basis, and the number of clerks materially reduced. On Saturday, the new arrangement of the scale of appointments with reference to the clerks in the Inland-office was notified to them, and in the evening the changes decided upon as to those in the London district-office were communicated to the officers in that department. It is stated, also, that those affecting the letter-carriers, messengers, stampers, &c., are in considerable state of forwardness, and that it has been determined to adopt a system of out-door detective inspection. The scale of salaries agreed upon is the same as that proposed by the Lords of her Majesty's Treasury. The system which has been carried out in making the new arrangements has been strictly in accordance with the propositions of the Commissioners.

All the world knows that Messrs. Routledge and Co. have been bringing out a cheap edition of Sir Bulwer Lytton's novels. A statement having been made in the *Publishers' Circular* of the 16th inst., to the effect that: "It is currently reported that the agreement between Sir Bulwer Lytton and Mr. Routledge has been rescinded," the Messrs. Routledge give a most unqualified denial to the assertion. "So far from there being the slightest truth in this attack upon our house, we most positively and unequivocally assert, that not only does our agreement with Sir Bulwer Lytton remain intact, but that we have fulfilled every engagement we entered into with him. We may also be allowed to state that, so far from the issue of Sir Bulwer Lytton's works not answering, the circulation has been quite equal to our expectations." This statement is confirmed by Sir Bulwer Lytton himself, who, in a letter subsequently published, confirms the views of Messrs. Routledge and Co., and adds that they have hitherto carried out their contract "with equal liberality and honour." "And it affords me," he adds, "sincere pleasure to learn that you see no cause to apprehend that the ultimate results would leave you a loser by your spirited reliance on the increase of the reading public, and the steady and progressive demand for cheap literature, which is so distinguishing an attribute of our age."

Gleanings.

Ben Lomond, and the mountains of Cumberland, are now covered with snow.

The Bible, on the stenographic system, for the use of the blind, cost six pounds, and occupies forty large volumes.

The number of Chinese in California, is estimated at 40,000, and hundreds continue to arrive in a state of great poverty.

The *Picayune* thinks Louis Napoleon so worn out with the anxieties of his position, that he would give anything for a little Nap!

The enormous number of 6,152 sufferers were received into the Royal Free Hospital during the recent prevalence of cholera.

"Good Queen Bess," when she visited Worcester, borrowed £200 of the corporation, which still stands as a "bad debt" on the town books.

The *Limerick Examiner* states that "the *Tablet* has been ignominiously expelled from the Town-hall newsroom of this city on account of its mischievously factious politics."

A beggar at Falkirk Tryst asked a farmer for alms; the farmer had nothing but notes: "Then I can change ye a five-pound note, to oblige ye," said the *poor* mendicant.

An old author quaintly remarks—Avoid argument with ladies. In spinning yarns among *silks* and *satins*, a man is sure to be worsted and twisted. And when a man is worsted and twisted, he may consider himself wound up.

A gentleman meeting one of his friends, who was insolvent, expressed great concern for his embarrassment. "You are mistaken, my dear sir (was the reply), it is not I, it is my creditors who are embarrassed."

Sir John Bowring, on visiting a seminary in the province of Kiangso, was presented by the scholars with an address complimenting him on "the splendour of his phœnix-like appearance," and wishing him "golden happiness" all his days.

The Emperor Nicholas, if we may credit a Lancashire story, making his escape from Sebastopol in a balloon, was brought by an unfavourable wind across the English channel, and alighted at Staleybridge! Numbers of countrypeople, on hearing the news, flocked into the town to see the Czar!

"Why, Sarah," remarked a schoolmaster to a young girl, who had failed to give a satisfactory answer to a question in arithmetic, "when I was of your age I could answer any question in arithmetic that was asked me?"—"If you please, sir, I can give you a question I don't think you can answer."—"What is it, Sarah?"—"Why, sir, suppose one apple caused the ruin of the whole human race, how many such apples would it take to make a barrel of cider?" Schoolmaster fainted.

Said Pacha, the new ruler of Egypt, says a correspondent of the *Bombay Times*, is evidently impressed with a sense of his present dignity and importance, and desirous that it should neither be lessened nor forgotten. On some of his *ci-devant* acquaintances calling upon him in an every-day costume and with a "Well, old boy, how are you?" Said Pasha drew himself up with much dignity, and asked whether they would presume to address Her Majesty Queen Victoria in a similiar costume and manner? He subsequently ordered that none should be admitted to *his* presence in shooting coats, or other than suitable costume—*i. e.*, full dress.

A correspondent of the *Church and State Gazette* strongly advocates the abolition of white cravats as the badge of the clerical office, on the ground of the expence of washing, and because the white tie is worn by servants of gentlemen and waiters of all kinds. This is carried to such a degree that, at public dinners, the clergy—especially the younger portion of them—and the waiting men, *are confounded with each other.* "If the clergy (he says) must be distinguished by their external appearance, surely the badge may be worn on some other part of the body, or a tie of some other colour may be substituted. Let the badge be the peculiar cut of the coat, or of the waistcoat, or of the hat; or let it be a stripe of white upon the arm, or let it be what they please; but, in the name of common sense and charity for the poorer clergy, let the white tie speedily become extinct."

According to the Lisbon correspondent of the *Morning Herald*, the King of Portugal and his brother, the Duke of Oporto, speak with delight of the reception and treatment they met with at the British court. Queen Victoria went down to the very door to meet them, kissed them both, addressed them at once as plain Pedro and Lewis, and during the whole time they stayed with her treated them as if they were her own children. On one occasion, little Don Lewis, not having the fear of the cholera before his eyes, was feasting gloriously upon an enormous bunch of grapes, when the Queen chancing to come up flung it away, administering at the same time a dose of good advice on the subject of diet. This affectionate familiarity so endeared her Majesty to the young strangers that they both cried when they took their last leave of her, as if they were parting from their own mother.

The *Cambrian* has a long account of the celebration at Swansea, a few days since, of the ancient custom of walking the borough boundaries. The "sport" was apparently of a very rough description, but was enlivened now and then by incidents of the following nature:—"The women and inhabitants of Cwmbria were very anxious to give every member of the procession some mark of distinction as a memento of the day's proceedings. A young and neatly attired lass presented herself to the notice of the procession, being armed with a basin of water, apparently awaiting the approach of the Mayor, for immediately he arrived at the spot, the young woman, prepared to give him this salute with water. His worship, however, per-

ceiving the intention of the young woman, and before she had an opportunity to effect her purpose, closed in upon her, and tilting the basin, sent the contents over herself, and then fondly embracing her, imprinted a kiss upon her cheek for the (liquid) blow which she had designed for his worship. This gallantry was received with loud cheers and laughter by all who witnessed it, whilst the young woman, somewhat abashed at being kissed before so many, retired covered with blushes."

BIRTHS.

October 17th, the widow of the late Mr. RICHARD BODGER, of Stanford, Beds, of twin daughters.

October 22nd, the wife of the Rev. HENRY BATCHELOR, of Sheffield, of a son.

MARRIAGES.

May 3rd, at New Plymouth, New Zealand, Mr. GEORGE RUTT BURTON, third son of Mr. CHARLES BURTON, of Ipswich, to CLARA HORTENSIA, eldest daughter of RICHARD KINGDON, Esq., M.D.

October 4th, at Howrah, near Calcutta, ROBERT JAMES, second son of the Right Hon. Sir JAMES WIGRAM, to Leonora, daughter of HENRY ALEXANDER, Esq., of Howrah.

October 4th, at Liverpool, JAS. R. BROUGHAM, Esq., barrister-at-law, fourth son of the late JOHN WAUGH BROUGHAM, Esq., and nephew of Lord BROUGHAM, to ISABELLA ELIZA, fourth daughter of JOHN CROPPER, Esq., Dingle Bank, Liverpool.

October 12th, at the Congregational Chapel, Lowestoft, by the Rev. E. H. Delf, of Coventry, assisted by the Rev. G. B. Johnson, of Darwen, the Rev. MORGAN WILLIAMS, B.A., of Fordingbridge, to SOPHIA ANNE, eldest daughter of Mr. ROBERT DELF, Lowestoft.

October 17th, by licence, at Bethel Chapel, Woolman, Bucks, by the Rev. S. Weston, the Rev. THOMAS STYLES, of Great Marlow, to ELIZA, younger daughter of Mr. JOHN BALL, of Burnham, Bucks.

October 17th, at Batter-street, Chapel, Plymouth, by the Rev. J. Barfitt, Mr. ROBERT BRICKWOOD to Miss MARY LUCY JANE WILLS, both of Plymouth.

October 17th, at the Congregational Chapel, Douglas, Isle of Mann, by the Rev. W. C. Stallybrass, JASPER JOHN CAPPER, of Loughborough, to HARRIET MILLINGTON, daughter of JOHN S. JACKSON, Esq., of Falcon Cliff, Isle of Man.

October 17th, at Queen's-road Chapel, Dalston, by the Rev. W. Miall, Mr. HENRY GILL, of Richmond-villa, Dalston, to MARY, youngest daughter of the late Mr. J. MIALL, of Kennington.

October 20th, by licence, at West Orchard Chapel, Coventry, by the Rev. W. T. Rosevear, THOMAS BERRY, Esq., to Miss HANNAH PEAKE, both of that city.

October 24th, at the Caledonian-road Chapel, by the Rev. Ebenezer Davies, Mr. WILLIAM ROBERT HOOPER to Miss JANE LOUISA SHARPE, both of Islington.

At the Independent Chapel, Sudbury, Suffolk, by the Rev. J. Gill, the Rev. W. BENTLEY to JANE BROUGHTON BUTLER, relict of the late Rev. PIERS EDMUND BUTLER, B.A.

DEATHS.

August 17th, at Cuttack, after a few days' illness, the Rev. AMOS SUTTON, D.D., for many years an eminent Missionary in connexion with the General Baptist Missionary Society.

September 20th, killed at the battle of the Alma, Sir WILLIAM NORRIS YOUNG, Bart., Lieutenant 23rd Royal Welch Fusiliers, aged 21. The deceased Baronet was married but a few weeks previous to his departure for the East.

October 7th, at Scutari, from his wounds, received at the battle of the Alma, the Viscount CHEWTON, Captain of the Scots Fusilier Guards, aged 38, eldest son of the Earl WALDEGRAVE.

October 13th, at Rathillet Manse, Cupar, Fife, aged 36, AGNES ANNE, the beloved wife of the Rev. JAMES BORWICK, and granddaughter of the late Dr. JEBMENT, of Oxendon Chapel, London.

October 13th, after a prolonged indisposition, which she endured with Christian fortitude, HANNAH, the beloved wife of Mr. JAMES ORANGE, Granby-street, Nottingham, aged sixty years. She had been a member of the Independent denomination for the long period of 45 years.

October 14th, aged 41, the Rev. JOHN KAY, pastor of the Independent Church, Coggeshall, Essex.

October 15th, JOHN HINCHLIFF, Esq., of 1, Notting-hill-terrace, in his 95th year.

October 15th, in Queen Anne-street, CHARLES POWLETT RUSHWORTH, Esq., Commissioner of Inland Revenue, aged 63.

October 15th, of scarlet fever, at Christ's Hospital, HEWITSON RICHARD TANNER, aged 14 years, the third son of the late ALFRED THOMPSON TANNER, solicitor.

October 16th, at her residence, Winow-green, near Birmingham, after a long and severe affliction, MARY, wife of THOMAS JACKSON, and mother of the Rev. W. JACKSON, of Mansfield, Nottinghamshire, in the 67th year of her age.

October 17th, at Holly-street, Dalston, Mrs. ANN WHEELEY, at the advanced age of 94, widow of Mr. EDWARD WHEELEY, formerly of Leadenhall street.

October 18th, at Middlewich, Cheshire, WILLIAM THOMAS, infant son of Mr. LUKE STONE, aged one month.

October 18th, at the house of her brother, EDW. S. BRETT, Esq., the Elms, Bridlington, JANETTA MARGARET, the beloved wife of the Rev. PETER LA TROBE, of London, aged 53 years.

October 18th, at Windermere, in Westmoreland, whither he had gone for the benefit of his health, CHARLES WILLIAM O'REILLY, of the Admiralty, London, aged 34, cousin of the Right Hon. Sir CHARLES WOOD, Bart., President of the Board of Control. The deceased is interred at Bowness, Westmoreland.

October 19th, at his residence, at Lowestoft, in the 53rd year of his age, JAMES COLMAN, Esq., of Stoke Holy Cross, near Norwich.

October 19th, ELIZABETH JONES, widow of the late Mr. JAMES JONES, of Walworth. She died at the house of her son-in-law, Mr. H. HALL, 8, Hanover-place, Old Kent-road, aged 59.

October 19th, of apoplexy, aged 25, HENRY, eldest son of Mr. CHARLES ANDREWS, ironmonger and upholsterer, of the Market Hill, deeply lamented by his family and friends.

October 21st, Sir THOMAS BYAM MARTIN, G.C.B., Admiral of the Fleet and Vice-Admiral of England, in the 82nd year of his age.

Money Market and Commercial Intelligence.

CITY, Tuesday Evening.

The Stock Market has been very inanimate for several days past. It is uninfluenced by any external circumstances—a condition likely to continue until the arrival of conclusive news from Sebastopol. The supply of money out of doors is abundant, and there is great ease in the discount market. Confidence has been also increased by further considerable arrivals of gold from Australia and New York, together with announcements of larger sums on the way. The speculative and remarkable movement in the grain market, however, which has sent up prices to the highest point attained before the harvest, has somewhat counteracted these advantageous influences. To-day the market is flat. This was first transfer day for the New 3 per Cents. and Reduced; and there was considerable business doing at the Bank.

Shares were generally flat. Great Northerns 89½ 90. London and North Westerns 100¾ 100⅞. Midlands, 68¾. Caledonians 59¼.

The imports of the Precious Metals during the past week were again considerable, say to the extent of nearly £900,000, while the exports, so far as can be ascertained, were about £330,000.

The stoppage was announced on Monday of the small county bank of Messrs. Lemon and Co., of Brentwood. It was established in 1834, and consisted of two partners, whose chief business was that of general shopkeepers, their banking transactions being altogether insignificant.

The report of the state of trade in the manufacturing towns during the past week shows a continued tendency to dulness and caution, but on the whole is not unfavourable. At Manchester prices have been very heavy, and a considerable curtailment is likely to take place in the present rate of production. With regard to the state of credit, there is less distrust than in the preceding week. The Birmingham advices describe great steadiness in the iron-market, while good employment also prevails in most of the general trades of the town. The gun-makers have not exhibited the promised speed in their contracts with the Government, and have had the mortification, it is said, of an intimation that orders have been sent to Liege for the manufacture of 20,000. At Nottingham there is continued inactivity both in the hosiery and lace departments, although prices are maintained. In the woollen districts the home demand is very good, especially for those articles suitable for the entire population, and the export trade is unusually quiet at this season. In the Irish linen-markets there has not been much revival, but the point to which prices have fallen has led to an increase of transactions.

The departures from the port of London for the Australian colonies during the past week have comprised two vessels only—one for Sydney, of 341 tons, the other, for Portland Bay, of 836 tons. The rates of freight continue to exhibit great depression.

PROGRESS OF THE STOCKS DURING THE WEEK.

	Wed.	Thurs.	Friday.	Saturd.	Mondy.	Tuesd.
3 per Ct. Consols	94⅛	94⅛	94⅛	91 ⅛	94⅛	94⅛
Consols for Account.....	95⅛	94⅛	94⅛	94⅛	94⅛	94⅛
3 per Cent. Red	93⅛ x.d.	93⅛ x.d.	93½ x.d.	93⅜	93½	93⅜
New 3½ per Cent. Annuities	93⅛ x.d.	93½ x.d.	93⅜ x.d.	93½	93⅛	93⅜
India Stock	—	—	—	230	232	212
Bank Stock	210 x.d.	210 x.d.	210 x.d.	—	212	—
Exchequer Bills	7 pm	7 pm	4 pm	5 pm	6 pm	5 pm
India Bonds....	10 pm	10 pm	—	11 pm	11 pm	—
Long Annuities	45-16xd	4⅜ x.d.	45-16xd	4⅜	4-16	4-16

The Gazette.

BANK OF ENGLAND.

An Account, pursuant to the Act 7th and 8th Victoria, cap. 3, for the week ending on Saturday, the 14th day of October, 1854.

ISSUE DEPARTMENT.

	£		£
Notes issued	26,333,410	Government Debt	11,015,100
		Other Securities	2,984,900
		Gold Coin & Bullion	12,333,410
		Silver Bullion	—
	£26,333,410		£26,333,410

BANKING DEPARTMENT.

	£		£
Proprietors' Capital	14,553,000	Government Securities — (including Dead Weight Annuity)	11,079,038
Rest	3,117,968	Other Securities	15,116,462
Public Deposits	2,554,622	Notes	5,756,445
Other Deposits	11,216,564	Gold and Silver Coin	571,195
Seven Day and other Bills	1,079,986		
	£32,522,140		£32,522,140

M. MARSHALL, Chief Cashier.

Dated the 19th day of October, 1854.

Friday, October 20th, 1854.

The "Gazette" contains a notice that the following places have been duly registered for the solemnization of marriages therein:—

Park Chapel, Sydenham.
Well-street Chapel, Coventry.
St. James's Catholic Chapel, Garstang, Lancashire.

BANKRUPTCY ANNULLED.

RHODES, P., Menstone, Yorkshire, innkeeper, October 17.

BANKRUPTS.

BALL, W. Y., Wood-street, Cheapside, and Holland street, Blackfriars-road, wholesale glover, October 28, December 9; solicitors, Messrs. Depree and Austen, Lawrence-lane, Cheapside.

CREW, C., CREW, C. jun., Gertrude-street, Chelsea, builders, October 28, December 9; solicitors, Messrs. Grane and Co., Bedford-row.

DRABIN, C., Frederick's-place, City, merchant, October 30, November 30; solicitors, Messrs. Lawrence and Co., Old Jewry-chambers.

FLETCHER, I., Liverpool, stockbroker, November 3, 30; solicitor, Mr. Dodge, Liverpool.

HAWKINS, E., Ponsonby-street, Westminster, builder, October 27, November 30; solicitors, Messrs. Hopgood, King William-street, Strand.

HEWETT, J., Leamington Priors, Warwickshire, brickmaker, October 27, November 16; solicitors, Mr. Overell, Leamington Prior, and Messrs. Motteram and Knight, Birmingham.

HITCHCOCK, H. M., Ilkeston, Derbyshire, miller, November 7, 28; solicitor, Mr. Spooner, Leicester.

LAMBERT, R., Liverpool, merchant, November 3, 20; solicitor, Mr. Blackhurst, Liverpool.

MEADOWS, H., Warboys, Huntingdonshire, draper, October 30, November 30; solicitor, Mr. Jones, Size-lane.

M'MILLAN, G., Bennett-street, Blackfriars-road, draper, October 28, December 9; solicitors, Messrs. Linklater, Size-lane.

MOSS, W., Liverpool, cabinet maker, October 31, November 22; solicitors, Messrs. Evans and Sons, Liverpool.

ORMEROD, P., HEYWORTH, G., HEYWORTH, T., BRIDGE, E., and CROSSLEY, R., Egypt mill, near Rawtenstall, Lancashire, cotton manufacturers, October 31, November 23; solicitors, Messrs. Grundy, Manchester.

SURMAN, J., New Hampton, Middlesex, market gardener, October 26, November 23; solicitors, Messrs. Solomon, Fenchurch-street.

TATLEY, L., Ince, Lancashire, cotton spinner, November 3; solicitor, Mr. Rowley, Manchester.

WHEELDON, T., Bakewell, Derbyshire, tailor, October 30, November 23; solicitors, Messrs. Bowley, Nottingham, and Roberts, Manchester.

DECLARATIONS OF DIVIDENDS.

J. C. Parr, Poole, Dorsetshire, clerk, 1st div. of 1s. 4½d., October 23, and any subsequent Monday, at Cannan's, Aldermanbury.—H. Brown and J. Coombs, Windsor, Berkshire, bankers, 2nd div. of 2d., October 23, and any subsequent Monday, at Cannan's Aldermanbury.—G. Lawrance, Abingdon, saddler, and Sunningwell, Berkshire, and Culham, Oxfordshire, brick maker, 1st div. of 2s. 6d., ctober 23, and any subsequent Monday, at Cannan's, Aldermanbury.—R. Cross, Southampton, watchmaker, 2nd div. of 10½d., October 23, and any subsequent Monday, at Cannan's, Aldermanbury.—T. H. Burton, Winchester, cowkeeper, 1st div. of 11d., October 23, and any subsequent Monday, at Cannan's, Aldermanbury.—R. Gillett, sen., Princess-street, Lambeth, flour factor, final div. of 2s. 11¼d., October 23, and any subsequent Monday, at Cannan's Aldermanbury.—G. Saunders, Seymour-street, Euston-square, gas fitter, 1st div. of 5s. 6d., October 23, and any subsequent Monday, at Cannan's, Aldermanbury.—R. Beckett, Liverpool, currier, 1st div. of 20s., October 26, and any subsequent Thursday, at Cazenove's Liverpool.—J. Wormald, Glossop, shoemaker, 1st div. of 2s. 1½d., October 31, and any subsequent Tuesday, at Hernaman's, Manchester.—R. Walker, Staleybridge, grocer, 1st. div. of 3s. 1½d., on new proofs, October 31, and any subsequent Tuesday, at Hernaman's, Manchester.—R. Fairbourn, Preston, wholesale grocer, 1st div. of 4s., October 31, and any subsequent Tuesday, at Hernamans, Manchester.—W. W. Rawling, S. Rawling, and J. Rawling, Manchester, curriers, 1st div. of 8s. 8d., October 31, and any subsequent Tuesday, at Hernaman's, Manchester.

Tuesday, October 24th, 1854.

This "Gazettee" contains a notice that the following place has been duly registered for the solemnization of marriages therein:—

Independent Chapel, Earl Shelton, Leicestershire.

BANKRUPTS.

STILL, W, G., Wellclose-square, glass merchant, November 2, December 7; solicitor, Mr. Wilson, Gresham-street.

MITCALFE, W. B., Taunton-place, Regent's-park, dealer in mining shares, November 9, December 11; solicitors, Messrs. Hillyer and Fenwick, Fenchurch-street.

SPANTON, F. H., Norwich, innkeeper, November 7, December 7; solicitors, Messrs. Lawrence and Co., Old Jewry-chambers; and Mr. Atkinson, Norwich.

ANDREWS, R., Braintree, Essex, corn merchant, November 7, December 7; solicitor, Mr. Reed, Ironmonger-lane.

NUTTER, T., Cambridge, brewer, October 31, December 18; solicitors, Messrs. Beddekyn, Leman-street, Goodman's-fields; and Mr. King, Cambridge.

NASH, H. J., Crown-court, Cheapside, woollen warehouseman, October 31, December 13; solicitors, Messrs. Linklater, Size-lane, and Mr. Bylis, Redcross-street.

DUNKLEY, W., Daventry, Northamptonshire, grocer, November 4, December 13; solicitors, Messrs. Austin and de Gex, Gray's-inn, and Messrs. Barton and Son, Daventry.

SETTERFIELD, G., Ipswich, Suffolk, grocer, October 31, December 13; solicitors, Messrs. Nicholls and Doyle, Verulam-buildings, Gray's-inn, and Mr. Jennings, Ipswich.

DAVIS, A., Tottenham-court-road, hardwareman, October 31, November 23; solicitor, Mr. Braham, Furnival's-inn, Holborn.

FULLWOOD, J., Birmingham, brass candlestick manufacturer, November 3 and 30; solicitor, Mr. Hawkes, Birmingham.

HAWKINS, J., and NEEDHAM, R., Sheffield, Yorkshire, table knife manufacturers, November 4, and December 9; solicitor, Mr. Fernell, Sheffield.

KEGG, E., Liverpool and Birkenhead, Cheshire, coal dealer, November 3 and 30; solicitors, Messrs. Stockley and Thompson, Liverpool.

BERNSTEIN, I., Liverpool, commission agent, November 7 and 28; solicitors, Messrs. Evans and Son, Liverpool.

FORSHAW, R., Liverpool, machine maker, November 7 and 28; solicitor, Mr. Bremer, Liverpool.

SMITH, J., and SIMPSON, R., Burnley, Lancashire, ironfounders, November 9 and 30; solicitor, Mr. Slater, Manchester.

SCOTCH SEQUESTRATIONS.

E. DAVIDSON, Leith, ship broker, November 4.
F. JARDINE, Edinburgh, wine merchant, November 2.

Markets.

MARK LANE, LONDON, Monday, October 23, 1854.

The supply of English Wheat was moderate this morning, and was taken off by the Millers at an advance of 10s. ℔ qr. upon last Monday's prices. Foreign was held for a similar advance, which rather checked the trade, but the sales made were at fully 7s. to 8s. ℔ qr. higher rates than were paid on Monday last. The top price of Flour was raised 10s. ℔ sack, and American being very scarce, fine sweet samples are worth 44s. to 45s. Barley, Beans, and Peas, 2s. to 3s. ℔ qr. dearer. We were but moderately supplied with Oats, and purchases could not have been made without paying 2s. ℔ qr. more than on Monday last. Linseed 4s. to 5s. ℔ qr., and Cakes £1 ℔ ton dearer.

British.	s.	s.	Foreign.	s.	s.
Wheat—			Wheat—		
Essex and Kent, Red	70	78	Dantzig	78	84
Ditto White	76	84	Konigsberg, Red	74	80
Line., Norfolk, & Yorkshire Red.	—	—	Pomeranian, Red	74	84
Northumb. & Scotch	—	—	Rostock	64	74
Rye	44	46	Danish & Holstein	70	78
Barley malting (new)	32	40	East Friesland	68	72
Distilling	—	—	Petersburg	60	74
Malt (pale)	66	72	Riga and Archangel	60	66
Beans, Mazagan	44	50	Polish Odessa	64	76
Ticks	—	—	Marianopoli	72	78
Harrow	—	—	Taganrog	62	64
Pigeon	—	—	Egyptian	54	58
Peas, White	44	46	American (U.S.)	74	82
Grey	44	46	Barley Pomeranian	32	38
Maple	44	46	Konigsberg	—	—
Boilers	50	52	Danish	32	36
Tares (English)	44	90	East Friesland	30	32
Foreign	38	40	Egyptian	24	30
Oats (English feed)	28	34	Odessa	24	30
Flour, town made, per Sack, of 280 lbs.	54	70	Beans— Horse	44	46
Linseed, English	60	64	Pigeon	46	50
Baltic	60	62	Egyptian	38	40
Black Sea	62	65	Peas, White	44	50
Hempseed	40	44	Oats—		
Canaryseed	48	56	Dutch	26	31
Cloverseed per cwt. of 112lbs. English	48	52	Jahde	24	31
German	42	60	Danish	24	28
French	42	48	Danish yellow feed	28	32
American	44	46	Swedish	28	32
Linseed Cakes	£14 to £14 4		Petersburg	25	28
Rape Cake	£5 10 to £6 per ton		Flour, per bar. of 196 lbs.		
Rapeseed	£29 to £31 per last		New York	36	44
			Spanish per sack	60	64
			Carrawny Seed	32	34

BUTCHER'S MEAT, SMITHFIELD, Monday, October 23.

The supply of foreign stock in to-day's market was comparatively small, and in very inferior condition. From our own grazing districts there was a decided falling off in the arrivals of Beasts, at least two-thirds of which were beneath the middle quality; indeed, this was one of the worst supplies we almost ever witnessed. The attendance of buyers being good, the Beef trade ruled brisk at an advance in the quotations of fully 2d. ℔ 8lbs. The primest Scots sold freely at 5s. ℔ 8lbs. The receipts of Beasts from Lincolnshire, Leicestershire, and Northamptonshire, amounted to 1,800 short-horns; from other parts of England, 700 of various breeds; and from Scotland, 20 horned and polled Scots. There was a decrease in the supply of Sheep; nevertheless the demand for all breeds was in a sluggish state at last Monday's currency. We were rather scantily supplied with Calves, for which the inquiry ruled active, and in some instances the quotations had an upward tendency. The top figure was 4s. 8d. ℔ 8lbs. The sale for Pigs was steady, on former terms.

Per 8lbs. to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Coarse and inferior Beasts	3	2	3	4	Prime coarse woolled Sheep	3	10	4	4
Second quality do.	3	6	3	10	Prime South Down Sheep	4	6	4	10
Prime large Oxen	4	0	4	8	Large coarse Calves	3	4	4	0
Prime Scots, &c.	4	10	5	0	Prime small do.	4	2	4	8
Coarse and inferior Sheep	3	2	3	4	Large Hogs	3	2	4	4
Second quality do.	3	6	3	8	Neat small Porkers	4	6	5	0

Suckling Calves, 22s. to 29s.; and quarter-old store Pigs, 21s. to 28s. each.

NEWGATE and LEADENHALL, MONDAY, Oct. 23.—The supplies of each kind of Meat on sale in these markets are seasonably good; but their general quality is inferior. In most kinds a full average business is doing at our quotations. About 4,000 carcases of meat arrived from the country last week.

Per 8lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior Beef	3	0	3	2	Small Pork	3	4	3	6
Middling do.	3	4	3	6	Inferior Mutton	3	8	4	2
Prime large do.	3	8	4	0	Middling do.	4	4	4	6
Do. small do.	4	2	4	4	Prime do.	3	2	4	4
Large Pork	3	4	4	2	Veal	4	4	5	2

BREAD.—The prices of Wheaten Bread in the Metropolis are from 9d. to 10d.; and Household do., 7½d. to 8½d. per 4lbs. loaf.

POTATOES, BOROUGH AND SPITALFIELDS, Monday Oct. 23.—Since this day se'nnight the arrivals of potatoes have been steadily on the increase; but the imports of foreign have been only 6 barrels from Bremen, and 20 baskets from Amsterdam. A full average business is doing in all kinds at full prices. Regents, 80s. to 95s.; middlings, 50s. to 65s.; Shaws, 75s. to 85s.; blues, 80s. to 85s. per ton.

PROVISIONS, LONDON, Monday.—There was a good business doing in Irish Butter last week. Prices were well supported, and the appearances towards the close of the market indicated the probability of higher rates. Foreign met buyers at an advance of 1s. to 2s. on most kinds. Bacon.—Irish and Hambro' singed sides, of prime quality, were in short supply, and 1s. to 2s. dearer. Hams sought after; the stock very light. Lard without change.

PRICES OF BUTTER, CHEESE, HAMS, &c.

	s.	s.		s.	s.
Friesland per cwt.	106	to 108	Cheshire (new) per cwt.	66	to 80
Kiel	94	98	Chedder	68	80
Dorset	110	112	Double Gloucester	60	70
Carlow	98	100	Single do	60	70
Waterford	98	100	York Hams (new)	76	84
Cork (new)	84	94	Westmoreland, do	72	82
Limerick (old)	—	—	Irish do	66	76
Sligo	—	—	Wiltshire Bacon (green)	72	74
Fresh, per doz. 13s. 0d.	14s. 0d.		Waterford	—	—

HOPS, BOROUGH, Monday, Oct. 23.—The amount of Duty at present declared is £46,367 8s. 6d.; and as the districts still unannounced are but trifling, the above sum may be considered very near the ultimate amount. Our market, under these circumstances, is firm; and as the result of the Duty is now known, there is every probability of a more active trade, Prices may be quoted as follows:—

	£	s.	£	s.
Mid and East Kents	16	16	to 21	0
Weald of Kents	15	15	„ 16	10
Sussex Pockets	15	0	„ 15	15

SEEDS.—There are not yet any transactions passing in clover or trefoil. Canaryseed comes in very scanty supply, and was noted 3s. to 4s. dearer this morning. Winter tares are 6d. to 1s. per bushel dearer. Rapeseed fully maintains its value. Hempseed obtains an advance of 1s. to 2s. per qr. We have to report an improved demand for linseed, and prices are on the advance. Black Sea has realized 57s. to 62s.; and Calcutta, 59s. to 61s. per quarter. East India rape is worth 56s. to 57s. Tares are dearer, and all other articles are firm.

WOOL, CITY, Monday.—The imports of wool into London last week were 5,189 bales; of which 1,102 were from Port Philip, 1,253 from Moreton Bay, New South Wales, 1,164 from Sydney, 1,422 from the Cape of Good Hope, 155 from Taganrog, and the rest from Germany, &c. On Thursday the public auctions of colonial and foreign began to a full attendance of buyers, both from our manufacturing districts and the continent. The following is the quantity to be offered:—Australian, 14,500 bales; Port Philip, 18,500; Van Dieman's Land, 3,000; South Australian, 4,600; Western Australian and New Zealand, 1,050; Cape of Good Hope, 6,200; making a total of 47,850 bales, exclusive of foreign. This includes all that had arrived in time, and is less than usual at this season. The sales, partly from this cause, opened with great spirit in the biddings, and at fully the rates of the series which closed in August last. Owing, in some measure, to the commencement of the public sales of colonial wool, and the absence of large buyers for English wool, the market has ruled very dull since Monday last; yet we have no change to notice in price. We may observe, however, that some of the holders are rather anxious sellers.

	s.	d.		s.	d.
Down tegs	1	1	to	1	2
Half-breds	1	1¼	—	1	1½
Ewes clothing	0	11½	—	1	0½
Kent Fleeces	1	1	—	1	2
Combing Skins	1	0	—	1	2
Flannel Wool	0	11	—	1	1½
Blanket Wool	0	8½	—	1	1
Leicester Fleeces	0	11½	—	1	0½

TALLOW, Monday, October 23.—Since Monday last, the demand for all kinds of Tallow has ruled brisk, and prices have advanced to some extent. To-day the market is firm, and P.Y.C. on the spot is quoted at 67s. to 67s. 6d. per cwt. Town Tallow is 66s. net cash. Rough Fat, 3s. 8d. per 8lbs.

Particulars of Tallow.

	1850.	1851	1852.	1853.	1854.
Stock	2,626	42,233	27,416	22,573	30,079
Price of Y.C.	38s. 0d. to —s. 0d.	37s. 9d. to 37s. 9d.	43s. 0d. to 43s. 6d.	58s. 6d. to 58s. 9d.	67s. 0d. to 67s. 6d.
Delivery last week	2,287	2,347	2,474	3,882	2,449
Ditto from 1st June	37,013	35,510	35,014	42,845	27,923
Arrival last week	1,918	6,163	369	5,513	2,375
Ditto from 1st June	47,759	41,210	20,802	42,193	22,002
Price of Town	41s. 0d.	39s. 6d.	45s. 0d.	62s. 6d.	68s. 6d.

HIDE AND SKIN MARKETS, Saturday, October 14.

Market Hides, 56 to 64 lbs.	0	3½	to 0	0	pr lb.
Ditto 64 72 lbs.	0	3½	0	3¾	„
Ditto 72 80 lbs.	0	3¾	0	0	„
Ditto 80 88 lbs.	0	3⅞	0	3¾	„
Ditto 88 96 lbs.	0	3¾	0	4	„
Ditto 96 104 lbs.	0	4	0	4½	„
Ditto 104 112 lbs.	0	4½	0	4¾	„
Horse Hides	6	0	0	0	each.
Calf Skins, light	2	0	3	0	„
Ditto, full	6	0	0	0	„
Polled Sheep	3	9	4	6	„
Kents and half-breds	3	4	3	10	„
Downs	2	9	3	4	„
Lambs	2	9	4	6	„

OILS, Monday.—Common fish oils are in moderate request, on former terms. Linseed on the spot has advanced to 36s. 6d. and 36s. 9d., and for delivery to the end of the year, 37s. per cwt. Rape is again dearer. Brown, 48s.; refined, 50s. to 51s.; Cochin cocoa-nut is worth 50s. to 51s.; Ceylon, 49s. 6d, to 50s.; and palm, 47s. to 49s. per cwt. Turpentine is steady at our quotations.

COTTON, LIVERPOOL, Oct. 23.—The market closed heavily, without change in prices. The sales amounted to 7,000 bales—1,000 for export and 500 on speculation—comprising 180 Pernam and Maharam, 6¼d. to 6⅝d.; 300 Bahia, 6⅛d. to 6⅜d.; 100 Egyptian, 6¼d. to 8d; 700 Surat, 3d. to 4¼d.; and 80 Sea Islands, 14d. to 24d. per lb.

COALS, Monday, October 23.—S. Hartlepool, 27s.; Lambton's, 27s.; Hilda, 24s.; Wylam, 21s.; Hartley's, 21s.; Hollywell, 21s. 3d.; Tanfield, 17s. 3d.; Burnhope, 18s. A firm market at Friday's sale. 21 fresh ships.

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